





NOVEMBER 1, 1979

TO: W. BRO. IAN ROBINSON

LODGE ST. GEORGE - CORNERSTONE #5

LONDON, ENGLAND

FROM: THE BRETHREN OF

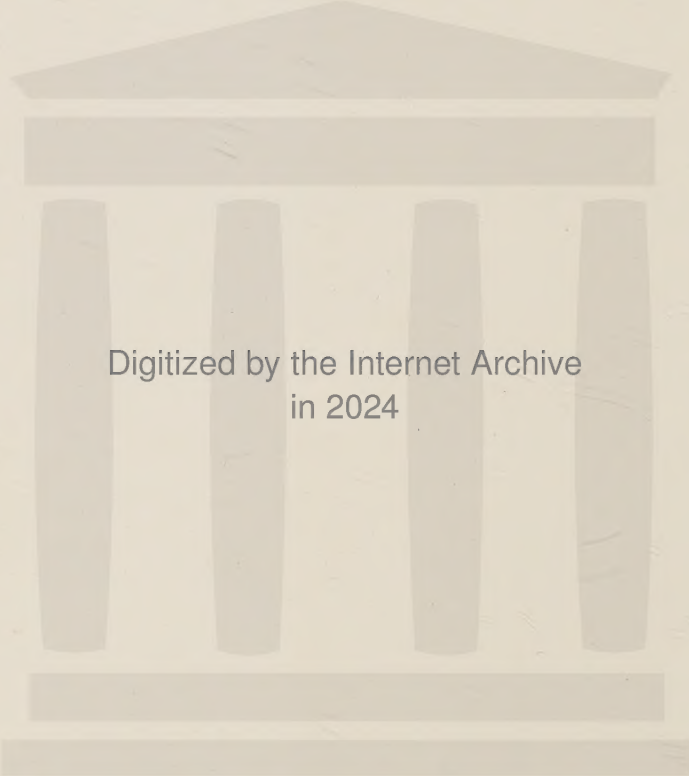
INDEPENDENT ROYAL ARCH LODGE #2

F. & A. M.

NEW YORK CITY

JOHN MAUK HILLIARD

MASTER



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HISTORY
OF
INDEPENDENT ROYAL ARCH
LODGE No. 2
F. & A. M.
OF THE
STATE OF N. Y.

BY
W. AUGUST A. PERSE, MASTER 1949, 1966

Vol. III
1966-1975

NEW YORK
1975

A LIMITED EDITION CONSISTING OF FIVE HUNDRED VOLUMES
OF WHICH THIS IS NO.

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Library of Congress Catalog Card No. 15-7658

FOREWORD

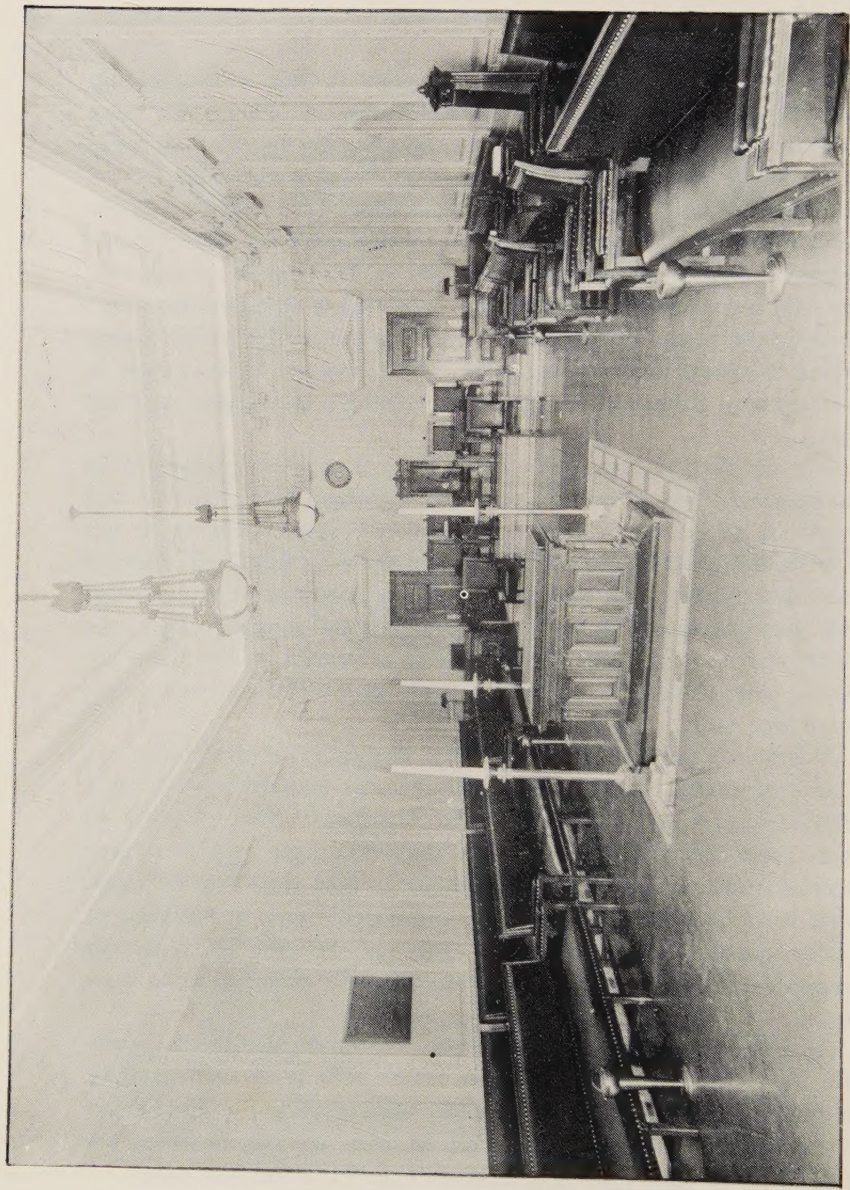
Several factors prompted the preparation of this volume of our history, only nine years after the publication of Volume II. One was the nagging feeling that all facts regarding the glorious and somewhat cloudy early history of Independant Royal Arch Lodge No. 8 (later No. 2) had not yet been gathered under hard cover. It is one thing to listen to lectures, and quite another to have the same material appear in hard print easy for reference. It also is quite another matter, and much more difficult for the individual to find, and then pore through the several existing and scattered volumes of Masonic history trying to extract certain information, which does not always appear in our so-called authorities. This present volume is intended to ease that task.

Volume I did no more than generalize regarding our previous years of existence, that is before 1904, and although the authors of that work are to be most heartily congratulated, nevertheless we at this time believe that more could have been done by those who were at least seventy-five years closer to our early beginnings. It is our belief that they accepted the so-called authorities and marched along with them, and it also is our belief that those authorities walked down the wrong path, which it would appear everyone else has followed during these long years.

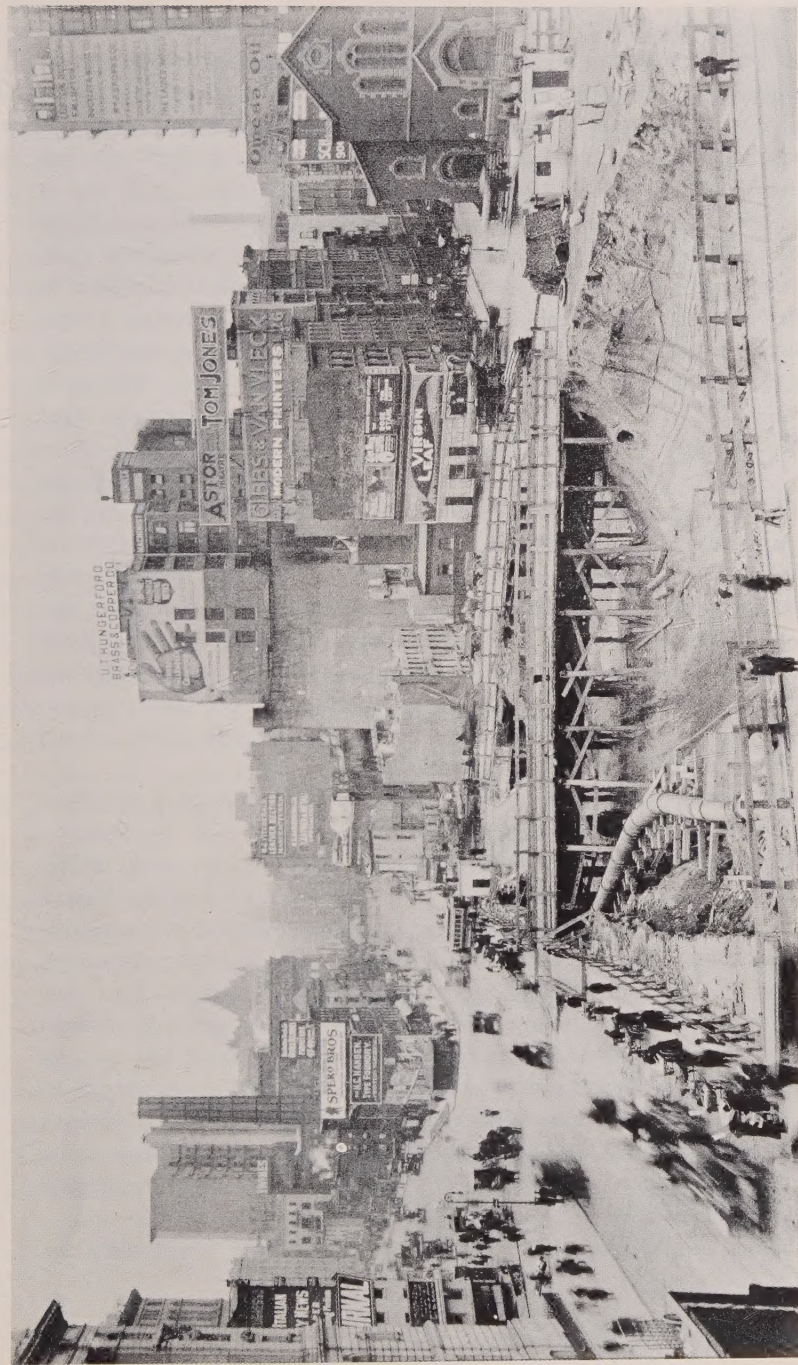
Volume II stressed the day-to-day operations of the Lodge by means of yearly recapitulations, and this was necessarily so because sixty-two years of activity had to be described. There just was no more room for other material unless about 600 pages could have been allotted instead of the 304 actually in print. Now that these two areas have been fairly well covered there remain only nine or ten years of Lodge operation for which to account, and therefore the remaining pages of this third volume can be devoted to our early history in some detail.

To preserve the Bicentennial "flavor," it was decided to try to confine our efforts to the period prior to 4th July 1776, and inasmuch as the lives of the few Colonial Lodges were more or less intertwined, it also was decided to place into print the brief histories of those New York State Lodges who were instituted before that 4th July date.

The authors of this Volume do not present themselves as historians



The Empire Room, 12th floor Masonic Hall. 46 West 24th Street, New York; meeting place since 9th October 1909.



Excavation for the Municipal Building, view looking north from Chambers toward Centre Street, 1909. (photograph from McKim, Mead & White Coll.; N.Y. Hist.Soc.)

for several reasons: (1) others, now considered to be authorities already have entered the field of Masonic History, and (2) although there have been no startling discoveries made in respect to the the early history of Old No. 2 we believe that we do have an entirely new line of reasoning, one which to the best of our knowledge and so far as we have been able to discover, has not been pursued by those authorities, and therefore we have gone into some detail to present our case.

A very simple clue started the investigation and it appeared in the list of Lodges which were present to form the Inchoate Grand Lodge of New York. Royal Arch Lodge No. 8 was the only Lodge listed as having received their original warrant from the "Provincial Lodge of New York." Others are listed as having received their warrants from either the Grand Lodge of England (No. 169 in 1771; No. 210 in 1779; No. 211 in 1780); the Provincial Grand Lodge of New York (No. 2 in 1757; No. 4 in 1783; No. 5 in 1783); or the Grand Lodge of the State of New York (No. 212 in 1788; Holland in 1787). The difference is there, and no scholar can brush it aside by saying that a mistake had been made in transcription, etc., etc. No mistake had been made. The warrant of No. 8 emanated from the Provincial Lodge of New York (or the Provincial Grand Master). This indicates an origin or an existence before 1760, which we believe to be so, not as a Blue Lodge but as a Red Lodge which became a Blue Lodge on 15th December 1760.

Why a section for the Civil War? Simply because nothing appeared in the two previous volumes on this subject, and again because we are endeavoring with this third volume to make our work as definitive as possible. This also explains the appearance of the history of our Brother Isaac Chauncey, and the photographs of that time. Oliver Hazard Perry received high honors and over the years much publicity but Chauncey also was there, and served valiantly well. He did not arrive in Buffalo with a ready-made fleet and fully trained crews, but had to build ships on the spot, prepare them for sea, and had to manage in some way or another to feed and supply his fleet.

If there are any complaints of lack of hard evidence or perhaps eye-ball experience we might remind you that Edward Gibbon wrote a mighty good history some 1,700 years post facto. Shall we remind you of Herodotus?

Other "authorities" come to mind. Only forty years after the

skirmish at Lexington, Thomas Jefferson and John Adams, fairly good observers of the times, doubted that anyone could ever write a history of the Revolution "except merely its external facts." Nevertheless, we are seeking a better understanding of our heritage, and we hope that long after we all are gone the three volumes prepared by us will stand as monuments to our love for Old No. 2.

The matter of whether or not we conferred the Royal Arch Degree years ago should be laid to rest by now. Not only does the Edward Miller Certificate settle this matter but attention is called to the Sebastian Noth Jewel of 1797 with the inscription "H-W-S-S-K-S," and the Elijah Tiffany Jewel of 1780 inscribed "H-T-W-S-S-T-K-S." These initials are well known to all Royal Arch Masons. (Vol. II, Pg. 18).

Sincere thanks must be expressed for the assistance of Bro. Wendell K. Walker who permitted us to publish his excellent history, "Bicentennial 1776 New York 1976;" to Bro. George R. Hill for supplying the music for the Lodge Song; to Bro. Capt. Philip R. Osborn for photographs and much biographical material concerning Bro. Commodore Isaac Chauncey; to Bro. Dr. Nicolaas Schenk for his monograph on Masonry in Japan; and to Bro. Dr. Allan Boudreau, the Grand Lodge Librarian, who devoted much time and assistance in the preparation of this volume, but who perhaps because of innate modesty, declined more than passing mention.

Studies and monographs by several faithful members of the Lodge who have gone their way, some of which have never appeared in print before, are here included. Wor. Edward R. Cusick, 1945; Wor. George W.B. Witten, 1933; Bro. William C. Morrill; R.W. Dr. Peter Ross, Hon. Mem.

As a reminder for the future we urge all to be on the qui vive for our older records, jewels, etc., as many of these are in existence somewhere in this world and should be returned to their original Home. Publicity in both Masonic and secular publications probably is the answer. It has been stated off-handedly that the records of 1760-1784 probably were destroyed in the two conflagrations of the early days; the Fire which destroyed most of the west side of New York City in 1776, and the Great Fire of 1835 which leveled the east side. Perhaps, but "not proven."

W.: August A. Perse 1949, 1966.'

CONTENTS

Vol. III

	PAGE
Foreword	1
Index to Illustrations Vols. I,II, and III	8
Officers 1966-1975	15
Past Masters on Active Roll	15
Members who served Grand Lodge	16
Landmarks	18
Moses Sproule Award Holders	18
Offspring Lodges	19
Brief History of English Masonry	21
Royal Arch, connection with	26
Institution of the Lodge	30
The Old Work	35
Independant Royal Arch Lodge by Edward R. Cusick	37
Grand Lodge Proceedings 1902; Masters, Prominent Members 1784-1902	46

Bicentennial 1776-New York 1976
by Wendell K. Walker 53

Independent Royal Arch No. 2
by George W.B. Witten 69

Independent Royal Arch Lodge by
Dr. Peter Ross 72

Paul Revere. 75

Brief Postal History of the
Colonial Period by August A. Perse 87

Commodore Isaac Chauncey by Capt.
Philip R. Osborn U.S.N. ret. 91

Military Service by Members during
the Civil War 92

New York City in 1975 by August A. Perse 96

Masonry in Japan by Dr. Nicolaas Schenk 100

St. John's Lodge No. 1 107

Mount Vernon Lodge No. 3. 109

St. Patrick's Lodge No. 4. 112

Masters Lodge No. 5 113

St. George's Lodge No. 6 114

Morgan Affair 122

Biographies and Historical Reviews	
August A. Perse, Master 1966	131
Adam J. Kohlhepp, Master 1967	135
Serge J. Mecherini, Master 1968	142
Ralph W. R. Lichty, Master 1969	147
Dr. Allan Boudreau, Master 1970	152
Henry R. Grimm, Master 1971	159
Julian K. Jurgensen, Master 1972	164
John A. Jones, Master 1973	167
Frank C. Barrie, Master 1974	171
George R. Hill, Master 1975	177
Membership Roster July 1975	180
Appendix	
By-Laws 1867	185
By-Laws 1975	188
Lodges (U.S.A.) warranted prior to 4th July 1776	197
John Clapp Almanac 1697	198
An Astronomical Study (Morrill).	199
Early History (Morrill).	200

Facts and Fancies (Morrill)	206
Mapes, James Jay	212
Dodge, Mary Mapes	214
Masonic Historical Society	214
Meeting Places 1789, 1796	214
Miller, Edward at Ft. Washington.	215
Ques. and Some Answers (Morrill)	216
Sproule, Moses (apron)	219
Van den Broek, Reiner.	220
Early Warrants 1760, 1785 (Morrill)	220
Young, Col. John.	223
Consecration Address (1796)	i
Proposition Book (1824)	x
Masonick Minstrel (1816)	xvi
Psalm XXIII (1767)	xviii
Lodge Song, The Moonstone	xix
Library (G.L.) Index	xx

Index

INDEX TO ILLUSTRATIONS

Vols. I, II, and III

Volume I

M.: W.: John H. Anthon	frontispiece
Seal Independant Royal Arch No. 8	opp. Page. 14
R.: W.: Claudius F. Beatty	202
W.: William D. Everit	210
W.: Thomas J. Falls	236
W.: John Glass Jr.	234
R.: W.: Warren Higley	238
W.: Charles A. Jackson	190
R.: W.: Almet W. Latson	253
W.: Charles C. Leeds	213
W.: Frank S. Logee	257
W.: Henry Martin	218
W.: William A. Pothier	250
W.: Charles W. Stimson	236
W.: Levi S. Tenney	229
W.: Edmund S. Whitman	220
W.: Jay C. Young	205

Volume II

Aboltins, Nicholas	263
Allen, Walter F.	263
Austin Rooms (1882-1909)	16
Banner, Door	24
Barrett, Sidney F.	263
Bartlett, Charles 1791 certificate	118
Barton, W.: Wm. McMath	145, 289
Bennett, William J.	263
Black, Matthew	265
Black, Norman P.	265
Bolton, Carl L.	265
Boudreau, Allan Ph.D.	265
Brown, Norris Myles	267
Cann, W.: Carman	87

Christiansen, Lief C.	267
Clary, John A.	267
Clifford, Rêv. John H.	275
Cook, Walter	267
Cotton, Rowland Certificate 1783	47
Dore, Albert W.	269
Ehrhorn, Hon. Oscar W.	65
Elliott, R.: W.: Maxwell Hall Sr.	37
Elliott Memorial Resolution	117
Elliott, Maxwell Hall Jr.	122
Elliott, Richmond B.	50
Fahs, Raymond Ziegler	269
Falcone, Ralph A.	269
Fishell, Ernest	275
Foley, Rodney Morse	239
Foley, Charles Richard	243
Furry, Samuel E.	274
Gavel, Historic	14
Garavito, Maxmillian E.	269
Gifford, R.: W.: James S.	93
Gilbert, W.: George W.	43
Gillespie, Dr. and R.: W.: David H. M.	91
Grand Lodge Officers at 200th Anniv.	215
Gothic Hall 1827-1835	14
Greenough, Col. Charles E.	275
Grimm, Henry Rudolph	271
Hahn, Grover	271
Hall, John S. Jr.	273
Hall, Price Barringer	271
Hall, Robert Carlton	271
Haskell, Edward E.	285
Herman, W.: Alkan R.	199
Hindle, W.: Joseph E..	111
Hinds R.: W.: Robert Nielsen, Esq.	181, 189
Hoffmann, R.: W.: Karl F. M.D.	197
Horstmann, Herbert G.	277
Hulbert, Robert P.	277

Jessee, Arnold H.	273
Johnson, R.: W.: Norman R.	137
Johnson, John A.	279
Johnston, W.: George B.	189
Janes, R.: W.: Robert Foster	77
Jurgensen, W.: Julian K.	277
Langsdorf, John	275
Kane Lodge Room 1866-1882	15
Kattalia, George	277
King, Rayburn S.	279
King, Kenneth G.	279
Kinsley, Cmdr. Harry W. Jr., U.S.N.	279
Kolb, W.: Edmund Jr.	231
Koons, R.: W.: Walter E.	163
Kuell, William	281
Kuehne, John H. Esq.	281
Lamb, W.: Richard	107
Lamb Memorial Resolution	229
"L" Co. 7th Regiment N.Y.	106
Lammey, Joseph	281
Lammey, W.: Joseph A.	210
Lammey, W.: David W.	214
Lent, Col. David D.	281
Lichty, W.: Ralph W.R.	283
Lindquist, Harry L.	283
Lodge Return Feb. 1795	6
Lodge Return Sept. 1795	7
MacDowell, Merrill	274
Madeira, R. Adm. Dashiell L.	193
Maier, W.: Martin W.	155
Malone, George	287
McKee, Ian	273
Mensik, Frederick	283
Miller, Edward 1782 Certificate	142
Moersh, W.: Melvin D.	208
Moor, R.: W.: Dr. George Caleb Moor	285
Morey, Col. Joseph V.	287

Mundy, D. Wayne	283
Nicholas, W.: Robert C.	147
Nicoll, W.: Fancher	34
Noth, Sebastian jewel	18
Notice of Lodge 1807	48
Notices, Special events	257-261
Officers 1938	130
Officers 1949	184
Officers 1963	232
Officers 1966	251
Old Sugar House circa 1820	138
Osborn, Capt. Philip R., U.S.N.	289
Osgood, W.: Peter Osborne	199
Onthank, Frederick S.	273
Perse, W.: August A.	185, 189, 249
Poppr, Baron Emmanuel J.	287
Quinn, Walter McC.	287
Raborg, Joseph Helvetio	289
Rauch, George L.	274
Rhodes, James 1828 Certificate and dimit	57, 58
Roberts, Franklin D.	289
Robertson, W.: Victor B.	131, 132
Rodriguez, W.: Joseph C.	199
Rosser, J. Gordon	220
Schmuck, Hon. Peter	81
Schwind, Emil L.	285
Seals of the Lodge	3
Sheppard, Charles E.	295
Shields, Robert McCormick	295
Skinner, Harry A.	274
Smith, W.: E. Reginald	205
Sniffen, W.: Robert P..	61
Stephans, J. Larry	295
Temple at 46 W. 24th St.	39
Tenney, W.: Dwight W.	125
Tiffany Jewel 1801	18
Walker, R.: W.: Wendell K., Gr. Sec.	175

Warrant of June 1789	5
Waterman, William K.	285
Watt, W.: William	97
Webb, Clarence R.	295
Weeks, Richard F.	297
Winterfield, Harry	297
Witten, W.: George W.B.	113
World Fair N.Y. 1965 Masonic Center	245

Volume III

	<i>(facing page)</i>
Empire Room, 46 West 24th St. N.Y. C.	frontispiece
Anthon, John H. proposed 1858	append. xiii
Arthur, Gen. Chester A. as reference	append. xv
Aryeh, Raffie	184a
Astronomical Study (Morrill)	199
Baehr, Dr. M.R.E. Theodore	184a
Barrie, Wor. Frank C.	171
Boudreau, Wor. Dr. Allan	152
By-laws 1867	185
Capitol after British attack 1814	91
Chambers and Center Sts. 1909	2
Chauncey, Commodore Isaac	91
Chauncey, Capt. Isaac	91
Civil War Service	92
Coles, Oscar proposed 1844	append. xi
Continental Twenty Dollars	89
Customs House, New York 1845	45
Dinner menu 1862	53
Dinner menu 1864	53
Dinner menu 1907	53
Drechsler, Robert	184b
Dugan, Thomas proposed 1858	append. xiv
Fire Zouaves at Hampton Roads	95
Grimm, Wor. Henry R.	159
Hill, Wor. George R.	177
Kohlhepp, Wor. Adam J.	135

Lichty, Wor. Ralph W.R.	147
Lodge Room at 82 Water St. (1793)	45
Lodge Song (Moonstone II)	append. xix
Masonick Minstrel 1816	append. xvi
Mecherini, Wor. Serge J.	142
Naval Action on Lake Ontario Aug., and Sept. 1813	92
New York circa 1773	45
New York City map 1793	45
Notice (Lodge) 1975	178a
Notification re 82 Water St. 1793	45
Powell, James W. proposed 1853	append. xii
Proposition Book 1824 J	append. x
Psalm XXIII (1767)	append. xviii
Revere, (Revoires) Paul	75
St. John's Hall 1784	46
Seal circa 1760-1790	26
Seal 1790 circa 1830	27
Seal 1840-1902	29
Seal of the Ancients	22
Seals, English	21
South Street, N.Y. circa 1820	45
Sproule, (Moses) Apron	39
Storrs, Amaziah proposed 1844	append. xi
Surgeon's kit (Civil War)	95a
Surgeon's kit plaque (109th Regt. N.Y.)	95a
Sun Building 1784	46
Tammany Hall 1784	46
U.S.S. Chauncey (DD296) 1919	91
U.S.S. Chauncey (DD3) 1908	91
U.S. Corvette John Adams	92
U.S.S. Keyes	92
U.S.S. Oklahoma City	92
U.S.S. Tuscaloosa	157
U.S.S. Washington; also page from Ship's Log	92
Van Buren, Col. Thomas B. proposed	append. xv
Veraja, Lieut. John	184b
Volunteer Fireman's Certificate 1819	95

Washington Statue in Flushing, N.Y.	139
Waterman, Henry Clay	184c
Williams, Barney proposed 1853	append. xii
Yar-Sharter, Dr. Ehsan O.	184c

OFFICERS

1966 to 1975

<i>Year</i>	<i>Master</i>	<i>Senior Warden</i>	<i>Junior Warden</i>
1966	August A. Perse	Adam J. Kohlhepp	Frank Cooper Barrie
1967	Adam J. Kohlhepp	Frank C. Barrie	Serge J. Mecherini
1968	Serge J. Mecherini	Ralph W.R. Lichty	Allan Boudreau
1969	Ralph W.R. Lichty	Allan Boudreau	Henry R. Grimm
1970	Allan Boudreau	Henry R. Grimm	Julian K. Jurgensen
1971	Henry R. Grimm	Julian K. Jurgensen	John Fall
1972	Julian K. Jurgensen	George R. Hill	John A. Jones
1973	John A. Jones	Serge J. Mecherini	Harry C. Southwell
1974	Frank C. Barrie	George R. Hill	Russell J. Barrie
1975	George R. Hill	Edward W. Bender	James Anthony

Other Elected Officers Since 1966

Treasurer

1966— Charles R. Foley, P.M.

Assistant Treasurer

1966— Norman R. Johnson, P.M.

Secretary

1966-1971 August A. Perse, P.M.

1972-1973 Allan Boudreau, P.M.

1974— August A. Perse, P.M.

Assistant Secretary

1967-1970 E. Reginald Smith, P.M.

1971— Allan Boudreau, P.M.

1972-1973 August A. Perse, P.M.

1974— Allan Boudreau, P.M.

PAST MASTERS

June 1975

W.'. Herbert W. Reith	B. 1933	W.'. Williamson McM.	
R.'. W.'. Norman R. Johnson	1939	Barton	1940

W.'. Robert C. Nicholas	1941	W.'. H. Norman Neus	B. 1960
W.'. Edward I. Kwitchoff	B. 1945	W.'. Herbert E. Moses	1961
R.'. W.'. Walter E. Koons	1946	W.'. Robert B. Hall	1962
W.'. Edward I. Kwitchoff	B. 1947	W.'. Edmund Kolb, Jr.	1963
R.'. W.'. Wendell K. Walker	1947	W.'. Rodney M. Foley	1964
R.'. W.'. Frederick		W.'. G. Albert Reuter	B. 1964
H. Lefebvre	B. 1948	W.'. Charles R. Foley	1965
R.'. W.'. Robert N. Hinds	1948	W.'. G. Albert Reuter	B. 1965
W.'. Albert F. Borrelli	B. 1949	W.'. John J. Deubert	B. 1966
W.'. August A. Perse	1949	W.'. August A. Perse	1966
W.'. Edward W. Bender	B. 1951	W.'. John J. Deubert	B. 1967
W.'. Charles E. Dunzinger	1951	W.'. Adam J. Kohlhepp	1967
W.'. Edward W. Bender	B. 1952	W.'. Ralph Axelsson	B. 1968
W.'. Dashiell L. Madeira	1952	W.'. Serge J. Mecherini	1968
W.'. Carl F. Kohlhepp	1953	W.'. Arthur Axelsson	B. 1969
W.'. Albert F. Borrelli	B. 1954	W.'. Ralph W. R. Lichty	1969
W.'. Joseph C. Rodriguez	1955	W.'. Allan Boudreau	1970
W.'. Ladislav Toman, Jr.	B. 1956	W.'. Arthur L. Holdeman	B. 1970
W.'. E. Reginald Smith	1957	W.'. Henry R. Grimm	1971
W.'. Melvin D. Moersh	1958	W.'. Julian K. Jurgensen	1972
W.'. Ladislav Toman, Jr.	B. 1958	W.'. John A. Jones	1973
W.'. Joseph A. Lammey	1959	W.'. Min K. Toy	B. 1973
W.'. Min K. Toy	B. 1959	W.'. Frank C. Barrie	1974
W.'. David W. Lammey	1960	W.'. Min K. Toy	B. 1974

Members of the Lodge Who Served as Various Grand Lodge Officers

M.: W.: John H. Anthon was Grand Master in 1870-1871. M.: W.: Oscar Coles served as J.W. of the Lodge in 1845; on 24th November 1845 he withdrew to become a Charter Member of Manitou Lodge No. 106, and became Grand Master in 1851-1852; he became an Adjoining Member of the Lodge in 1850.

Grand Treasurer

John Shaw	1786
William Wright	1792-1794
James Van Benschoten M.D.	1829-1834
Charles S. Arthur	1879

Grand Secretary

James Herring	1829-1845
James W. Powell	1850-1853
Wendell K. Walker	1963-

Deputy Grand Master

James Van Benschoten M.D.	1835-1837
William Willis	1838-1842
John H. Anthon	1867-1869

Grand Chaplain

George Caleb Moor, D.D., D. Litt., Ph.D.	1940-1952
Rev. Ferdinand C. Ewer	1865-1872

District Deputy Grand Master

Enoch Paige Breed	1859-1860
John H. Anthon Esq.	1863-1864
Henry D. Walker	1872-1873
Charles S. Arthur Esq.	1876-1879
Claudius F. Beatty Esq.	1896-1897
Warren Higley Esq.	1898-1899
Almet Reed Latson Esq.	1904-1905
Maxwell Hall Elliott Esq.	1911-1912
Robert Foster Janes Esq.	1924-1925
Peter Schmuck Esq.	1927-1928
Oscar W. Ehrhorn Esq.	1936-1937
James S. Gifford	1940-1941
Robert N. Hinds Esq.	1951-1952
Wendell K. Walker	1955-1956

Jr. Grand Warden

Thomas Barker	1823-1824
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Sr. Grand Warden

William Irving	1820-1821
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Grand Lodge Librarian

Wendell K. Walker	1936-1963
Allan Boudreau, Ph.D.	1974-

LANDMARKS

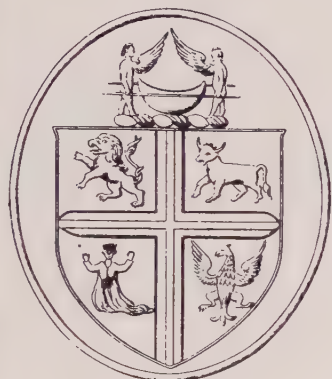
(To this list could be added "The Old Work.")

The Lodge color is scarlet

1. Salute the Three on entering but not upon retiring.
2. ... due notice thereof you may act and govern yourselves accordingly.
3. ... this great and important privilege.
4. Brother A.B., on this your () entrance into a M.L.
5. ... the moral of which....
6. ... should you ever presume....
7. ... to entitle him to this....
8. ... served the proper time as such....
9. Not to S. and W. for examination.
10. At closing, Three step down with gavels.
11. Peace and Harmony prevailing.
12. Squaring the Lo.
13. Bro. J.W., What is the time? High Time.
14. With the usual wise Masonic admonitions.
15. Look well to your ballot.
16. You are now at refreshment.
17. You must begin.
18. Brethren, form a Lodge.
19. With this assurance on my part.
20. Bro. S.D. Have all balloted in and about the several apartments of the Temple?
21. Q. and A. not given.
22. This his order I communicate to you that....
23. He has it not.
24. Use swords, not staves.

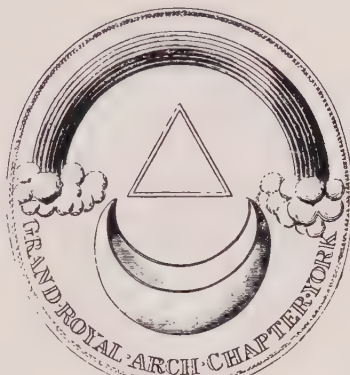
HOLDERS OF THE MOSES SPROULE JEWEL FOR EXCEPTIONAL SERVICES TO THE LODGE

R.W. Norman R. Johnson	Brother John A. Clary
Wor. Edward R. Cusick, dec.	Wor. August A. Perse



COPPER SEAL AT YORK

circa 1776 - 1779



GRAND CHAPTER.
YORK *circa 1780.*
(Brass)



THE OFFICE SEAL OF
THE GRAND LODGE OF ENGLAND
before 1813



GRAND LODGE OF ENGLAND
before 1813



UNITED GRAND CHAPTER
LONDON 1817

English Seals



THE GRAND LODGE OF ALL ENGLAND
YORK circa 1776-1779
(brass)



SILVER SEAL AT YORK
circa 1761



GRAND CHAPTER
ATHOLL before 1817



GRAND LODGE OF ENGLAND
ATHOLL before 1813



GRAND CHAPTER, LONDON.
1769 - 1817

Seals of G.L. and Gr. Chap. of Eng.

OFFSPRING LODGES

The following-named Lodges either were organized or were sponsored and recommended by vote of Indep. Royal Arch Lodge No. 2; or organized by members of the Lodge who became Charter Members of the new Lodge. (Members of other Lodges also might have become charter members of the newly-formed Lodges):

Suffolk No. 60	1797
Lotus No. 31 (Mechanic's)	1806
Fireman's No. 368	1824
Locke No. 390	1826
Manitou No. 106	1845
Delta No. 242	1851
Sylvan Grove No. 275	1852
Washington Heights No. 530	1858
Bunting No. 655	1867
Republic No. 690	1868
West Side No. 692	1868
Beacon Light No. 701	1869
Merchants No. 709	1870
Star of Cuba No. 742	1873
Klopstock No. 760	1875
Great Kills No. 912	1914
Sunset No. 936	1915
Cathedral No. 1031	1924

Ancient Chapter No. 1, Royal Arch Masons was organized by members of Ind. Ro. Ar. Lodge No. 2.

Manhattan Lodge No. 62 (New York City) is a "grand-daughter" Lodge.

A BRIEF HISTORY OF ENGLISH MASONRY—THE ROCK FROM WHICH WE SPRANG

I

At least four, and perhaps five or six "Time Immemorial" Lodges comprised the Grand Lodge of England formed in 1716 or 1717. This has been determined by an examination of what have become known as the "Engraved Lists" which actually were engraved in the early days depicting a symbol of a particular lodge, giving the place of meeting (an inn or tavern); and stating the meeting days. When and by whom these "Time Immemorial" Lodges were constituted has never been decided. They originally might have been "operative" and later had become "speculative." Perhaps the Doctrine of Inherent Right was employed. They were there in 1716-17, and did form a Grand Lodge. In 1723-24 the Engraved List names 51 Lodges, and in 1725 the List names 70 Lodges.

The term "lodge" is used in writings as early as the 14th Century, and actual records of Lodge meetings or assemblies held in Great Britain from the year 1599 are still in existence. Records of the 17th Century are in existence which describe in great detail the initiation of "geomatic" or non-operative members including many prominent and distinguished persons of that time. (Operative Masons were known as "domatic.")

The rolls and manuscripts of independent lodges operating in England prior to 1717 have been preserved, especially those of the Lodge at York from 1712; of the Lodge at Alnwick from 1701; the Lodge at Gateshead from 1725, and others. Some of these Lodges were truly independent and did not fraternize with the newly-formed Grand Lodge (1717). Others sought and obtained warrants.

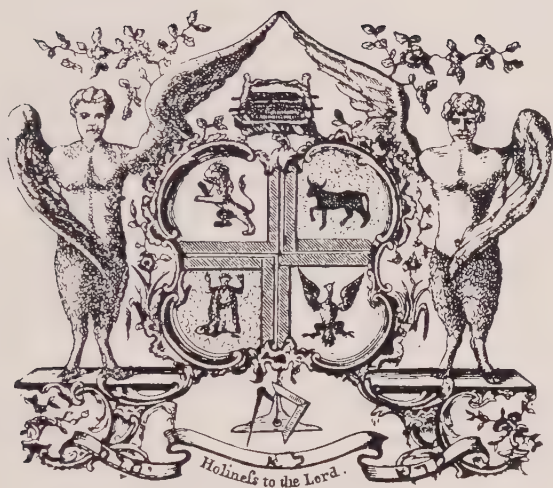
While on this subject we should mention the formation of other Grand Lodges in England. On 27 December 1725 The Grand Lodge of All England was organized at York based on the York Immemorial Lodge. This Grand Lodge warranted eleven subordinate Lodges but itself ceased to exist after 1792. This Grand Lodge met until about 1740 when both the Grand Lodge and the York "private" lodge became dormant. Both were revived at York on 17th March 1761 but ceased to exist after 1792. While this Grand Lodge existed it

chartered another grand lodge, that of "The Grand Lodge of England, South of the River Trent." This latter Grand Lodge was based on the Lodge of Antiquity which met at the Queen's Arms Tavern in St. Paul's Churchyard, London, and which had seceded from another older Time Immemorial Lodge of the same name. Two lodges were warranted by this Grand Lodge in 1779. However, all ceased to exist in 1789.

The Grand Lodge of England was organized 24 June 1717, and its members after 1751 were known as "Moderns." The "Grand Lodge of England According to the Old Institutions" was organized 17th July 1751, and its members were known as "Ancients" or "Atholl" Masons inasmuch as the 3rd and 4th Dukes of Atholl became Grand Masters. This latter lodge also was known as the "Grand Lodge of the Four Degrees." The "Moderns" also were known as "Prince of Wales Masons."

Another note that might be made here is that the Grand Lodge of Ireland was formed in 1725, and was recognized by the Grand Lodge of England with little delay. This Irish Grand Lodge did warrant one Lodge in Massachusetts, and one Lodge in New York (No. 399 in 1763). The Grand Lodge of Scotland was equally not too active as it issued warrants to St. Andrew's Lodge in Boston; Moriah Lodge in New York; and four Lodges in Virginia. It deputized Joseph Warren as Provincial Grand Master for New England, but at Warren's death (on Bunker's Hill) the office was terminated.

The exact reason for "The Great Schism" is not known today, presumably because it was brought about by more than a single reason. One writer states that in the 1740's workers from Ireland, members of regular Irish Lodges, came to England to seek work. The London Lodges refused to accept these Irish Masons as visitors, as they were of the working class. The Irish Masons formed their own groups and gradually turned them into Lodges led by one Laurence Dermott who was born in Dublin in 1720, was self-educated and learned to converse in Latin and in Hebrew. He had a bitter temper, but somehow managed to surround himself with supporters, and became Grand Secretary of the Ancients. Perhaps he had the right on his side inasmuch as the general rule laid down by that Grand Lodge was "that a Provincial Grand Master, within his jurisdiction, has power, according to the old institution, to grant a dispensation



FREEMASONS' ARMS, "ANCIENTS."

authorizing and empowering any Master Mason to congregate (by proper invitation) a sufficient number of worthy brethren at some certain place to form and open a Lodge after the manner of Ancient Masons, and in the same Lodge, while thus open, to admit, enter and make Free Masons, according to true, ancient custom and not otherwise." Modern Masons were not permitted to visit these Lodges on the ground that they were not properly informed in that they did not possess the secrets of the Royal Arch Degree.

Another view is that the break came about because of severe measures adopted by the Modern Grand Lodge toward subordinate Lodges for delinquencies in their dues or perhaps for violating some regulation. Some believe that the "operative" section objected to variation being made in the old customs of the Craft. Whatever the reason or reasons, the new body became very popular. They introduced the Degree of the Holy Royal Arch and issued warrants in England and in foreign countries, particularly in America where Lodges so warranted still term themselves "Ancient York Masons," although the term is in error. The Ancients established many Lodges and Provincial Grand Lodges, and obtained recognition of the Grand Lodges of Ireland, and of Scotland, and almost unanimous support of the Prov. Grand Lodges in America.

When the Duke of Kent was about to become their Grand Master, the Duke of Sussex was to be Grand Master of the Moderns, and it was thought by almost all that Masonic rivalry should not exist or continue when the bodies were about to be presided over by Princes of the Royal Blood. So with great magnanimity and concession on both sides the breach was healed, and the United Grand Lodge of England formed 27 December 1813 under the second of the Articles of Union which states: "Pure Antient Masonry consists of three degrees and no more, namely: those of the Entered Apprentice, the Fellow Craft, and the Master Mason including the Supreme Order of the Holy Royal Arch."

As to the naming and numbering of Lodges, things were not quite so orderly. Both Grand Lodges made a practice of reissuing the number of an earlier Lodge (which had become extinct) to another newer Lodge than in existence, or to an entirely new Lodge just formed. The Grand Master, or the Deputy Grand Master had power to grant vacant warrants on payment "giving preference of choice

to senior Lodges." The established fee for purchasing warrants was £5-5sh, and the practice was known as "Renewing a Senior Warrant." (Grand Lodge Minutes 5 Sept. 1792.)

The Moderns published annual lists of their subordinate Lodges, but were in the habit of filling vacancies or gaps on the rolls by closing up the numbers. This re-numbering occurred in 1740, 1756, 1770, 1781, and in 1792.

The Ancients, however, never used a general renumbering process but filled their vacancies by promoting junior Lodges to earlier (lower) numbers as occasion required. As each movement upward created a vacancy lower down on the list, those lower numbers were in demand by more junior lodges. The Ancients did not publish lists of their Lodges until over fifty years after the establishment of their G.L. in 1753; the first list appearing in the Book of Constitutions (Ahiman Rezon) for 1807.

The Grand Committee of the Ancients was more than likely the senior private Lodge which became the Grand Lodge. So did the Modern Grand Chapter which originated in 1765 as a private Chapter and within a few years simply assumed control of R.A. Masonry, and began to issue warrants, etc.

An example of this practice is that of Solomon's Lodge of Charleston, South Carolina, which is usually listed as having been warranted in 1735. The name first appears in the List of English Registry in 1760 as Lodge No. 251. In 1762 this Lodge became No. 74 which number had been vacated by a Bristol (England) Lodge originally warranted 12 November 1735. In the same manner three Lodges Minorca: Nos. 213, 214, 215 dated 1750 do not appear in the Registry until 1753, and when they were removed from the Registry for one reason or another in 1767, their numbers and years of warrant were taken respectively by The Second Lodge in Boston with date of 15 February 1749; Marblehead Lodge Massachusetts Bay, with date of 25 March 1760; and New Haven Lodge, Connecticut, with date of 12th November 1750.

So that many so-called "old" Lodges received their ancestry much as one might obtain a coat-of-arms; by purchasing it. This method of obtaining a ready-built ancestry was not unusual. In feudal times one might purchase, or obtain by some means, a castle or property and simply assume the family tree and escutcheon.

In England, a warrant was issued to Lodge No. 15 on 9th January 1753; this warrant lapsed about 1766, but No. 15 was granted, presumably on purchase, to Lodge No. 131 on 2 April 1813 but referring back to the date of constitution as 2nd April 1755. There were many such transactions, and it must be said that faulty record-keeping was rampant, and that several modern claims are made even at this late date on such faulty basis.

Many Lodges warranted about 1750-1820 by or under authority of a Provincial Grand Master residing abroad never were reported to the Mother Grand Lodge, and no traces of these Lodges can be found in the Registers. It is therefore quite certain that most of these Lodges, if not all, never were reported, and that no returns were ever made, or any contributions ever sent to the established authority, according to regulations of the Book of Constitutions. Lane in his authoritative work states: "Lodges that ceased to exist were retained in the Lists for many years, whilst other Lodges that ought to have appeared were never registered at all. By this latter remark I refer especially to many Lodges warranted by Provincial Grand Masters, notably in India and America, which Lodges were regularly formed and continuously worked for years without the slightest recognition by the Grand Lodge of England, simply because that Body was entirely ignorant of their existence, the Provincial Grand Master having failed to make any return of them year after year."

In fact, when registration fees finally were received by the governing body, the Lodge usually was assigned a position lower than that to which it was entitled, and sometimes had to wait until another Lodge became extinct, in order to obtain a number. Until about 1770 the Lists of Lodges were unreliable, and full of error.

There were at least three methods by which a Lodge could be formed in the early days in America. As a number of Masons gathered in a community they simply started a Lodge without a warrant from any higher body. The first Lodge at Portsmouth, New Hampshire, was self-constituted, and when they applied for a warrant in 1736, Provincial Grand Master Price promptly granted one. The Lodge at Norfolk, Virginia, was formed by Masons holding a meeting and then asking for a warrant which was granted by the Modern Grand Lodge in 1733. A third method of instituting Lodges in America was for a group of Masons to apply to a chartered Lodge, either in

America or overseas, for a warrant. The Lodge at Fredericksburg, Virginia, became a Mother Lodge and warranted two other Lodges in that State. Lodges therefore did act under the "Doctrine of Inherent Right" and formed or constituted themselves into Lodges, quite independent of any higher authority. It is assumed that the farther from authority the group might be, the more likely they would take upon themselves the "right of forming a Lodge" with no other formality than that which they thought sufficient.

To return to the early operation of our own Lodge, and in view of all the available evidence we can safely state that the Old Lodge was an "Ancient." We now have hard evidence which was not available until 1945 that the Royal Arch Degree was conferred in the Lodge as early as 1782. Logical analogy tells us that this was done at a much earlier date. Our peculiar method of saluting the Stations on entrance comes from the salute to the principal officers in the Royal Arch Degree. Our scarlet trappings are no mystery. They are the appropriate color of the Royal Arch or Fourth Degree.

II

The seal used by Independent Royal Arch Lodge No. 8 from 1760 to circa 1790 is truly symbolic for a body which conferred the Holy Royal Arch.

In keeping with the legend depicted in the Holy Royal Arch our eye is attracted to the arch with the keystone removed that appears on the seal. Through this aperture we observe a man being lowered into the vault. On the floor of the vault we can see various emblems and working tools. Through the aperture shines brightly the sun at meridian which causes the man in the vault to make a gesture which is well known to all Royal Arch Masons.

On facing the pillars supporting the arch we observe that from the left hand pillar protrudes a hand holding a branch and from the right hand pillar protrudes a hand holding a plumbine.

Now turn to the Book of Zechariah in the Great Light, Chapter 4, verse 9, and we gain a significance of the two hands: "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you."



Seal Used 1760-circa 1790.



Seal Used Circa 1790 to
Circa 1830.

This same Book of Zechariah, Chapter 4, verse 10 gives the key to the meaning of the hand holding the plumbline: "For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel."

Chapter 6, verse 12 of Zechariah enlightens us about the branch: "Thus speaketh the Lord of hosts, saying, Behold the man whose name is THE BRANCH; and he shall grow up of his place, and he shall build the temple of the Lord." This use of THE BRANCH has often been interpreted as an allusion to the Gentle Master who walked the shores of Galilee.

This ancient seal informs us that Independent Royal Arch Lodge, No. 8 worked the English Royal Arch degree with its Zerubbabel legend, and not the Irish Royal Arch with its Josiah legend. At least the sublimity of the Holy Royal Arch would indicate how seriously the members of the old Lodge from 1760 to 1790 took their Masonry.

The difference between the two is that in the Josiah Legend we have the story of the repairing of the Temple, while in the Zerubbabel Legend we use the story of the rebuilding of the Temple. In the Super Excellent Degree the Josiah and Zerubbabel legends are combined.

Another distinction is that under the Irish system one portion of the Royal Arch Degree is represented by three Masters (Josiah legend); and the other part by three Deputy Masters for the Zerubbabel legend. To this day a conclave of Irish installed Masters cannot assemble unless three Immediate Past Masters are present. This Irish ritual is founded on the wording in Chronicles II while the Zerubbabel legend is based on the Book of Ezra. So it will be seen that the Irish Royal Arch Degree differs greatly from that of England or of Scotland. It has nothing to do with the rebuilding of the Temple as narrated by Ezra. It has to do with the "repairing" of the Temple by Josiah the King; Hilkiah the High Priest; and Shaphan the Scribe. In the English-Scottish Ritual the officers are Zerubbabel, Haggai, and Jeshua; in the United States they are in this order; Jeshua, Zerubbabel, and Haggai.

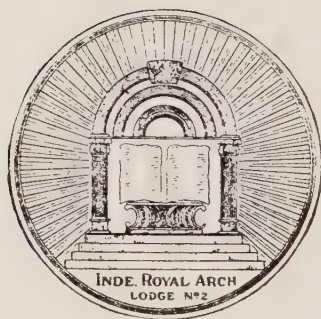
The "Ancients" evidently took the Irish Masonic customs as their guide, but did not do so with the Royal Arch principal characters, so that the Irish and English-Scottish rituals are different. The reader may ask why so much stress is being placed on this point. It is

simply to fortify the statement made above that the Old Lodge conferred the English-Scottish Ritual, at least as early as 1760.

A few more facts should be useful at this point. The Royal Arch Degree was widely spread and in full working order in England before 1743, although there is some doubt that it was known by that exact name. We know that the first two Craft degrees constituted initiation and advancement, and the third step included that of Master Mason, perhaps virtual P.M. and the exaltation to the Royal Arch. As a rule the higher degrees were kept separate from St. John's or Craft Masonry, and were conferred in homes of members, but never in the lodge room. Ancient Lodge at Stirling, Scotland, was prohibited from working in any but Craft Masonry, but a record has been preserved that the R.A. Degree was conferred in Stirling Lodge in 1743. The Grand Lodge of Scotland was not instituted until 1756. It is possible that the R.A. Degree was conferred in Ireland before 1743. It is known that the Degree was conferred in the Lodge at Fredericksburg, Virginia, on 22 December 1753. An interesting point is that one Daniel Campbell was exalted that night, and that a Daniel Campbell was removed from the roster of Independent Royal Arch Lodge No. 8 as of 19th November 1803.

In those early days the Royal Arch Degree was a "completing" part of the Masonic Legend, and always was present in the Masonic Lodge. When the Mother Grand Lodge of England (Modern) permitted the R.A. Master Degree to be ignored, the entire Masonic structure became incomplete. As stated before it is the belief of serious historians that the R.A. or Masters Degree was the Third Part in the 1723-1730 period. As a matter of fact, the Lodge Ancient in Stirling is the owner of two brass plates often referred to by historians, which tend to prove that the Craft, Royal Arch, and Temple Degrees were originally worked under the same authority. In the town of Stirling there was a lodge named Royal Arch which preserved its independence until 1759, when it became Stirling Royal Arch Chapter No. 2 on the rolls of the Grand Chapter of Scotland.

Very few records exist which show how or in what circumstances the Royal Arch, which was known from 1730 under the title of Master, became known as Master of the Royal Arch. The evidence available is that alteration of the title took place in Dublin, probably about 1750.



The original of this Seal
was placed in the Founda-
tion stone of the New
York Masonic Temple
according to G.L. Proceed.
1902.

Another important point that should be borne in mind regarding the origin of Old No. 2 is that the Lodge in Bristol, England, being in close touch with Irish Masonry, by sea, was under the jurisdiction of the Grand Lodge of Moderns, but on 7th August 1758 conferred the Royal Arch Degree after the manner of the Grand Lodge of Ireland or Ancients. This is not surprising when we realize that there was much sea traffic between Bristol and Ireland; very much more than land traffic between Bristol and London, the home of the authority. The record shows that the Grand Secretary of the Grand Lodge of England (Modern) stated in 1758: "Our Society is neither Arch, Royal Arch, or Antient." Another peculiarity which places the Lodge at Fredericksburg in the same early position as Old No. 2 is that the Grand Lodge of Scotland never recognized the Royal Arch Degree so that the Fredericksburg Lodge worked that Degree under their own authority. Which is exactly what Independent Royal Arch Lodge No. 8 did, and as we suggest, did for some years prior to 1760, but as Red Lodge. The Grand Lodge of Antients granted their first warrant for a lodge in the Colonies in 1758, although other lodges were in existence here before that time, and beyond doubt there were lodges who under the "inherent right" principle were in existence and were working the Royal Arch Degree. In which category we place Lodge No. 8.

What evidently is the second Seal used by the Lodge appears in wax on a demit issued to "our well beloved Brother Amherst Bartlett" in 1791; the thirty-first year in the recorded history of the Lodge. The demit is on a well-preserved parchment with a silver case containing the wax seal attached in the left-hand margin with a silk ribbon. It is in the Lodge Collection, Grand Lodge Museum.

Unfortunately the wax impression of the seal is not clear in every detail, but enough is visible to indicate that here is a design of more than ordinary historic and symbolic interest. Brother William Copp Morrill, to whom we are indebted for our present knowledge of the seal, had this to say: "It does not contain Masonic symbols commonly used, such as the compass, square, letter 'G', altar, or chequered pavement; nor does it follow the conventional Royal Arch design, that of having the keystone to one side, the two sojourners lowering the third into the arch, or the letter 'G' inside a six-pointed star embedded in a mosaic pavement."

In the Lodge Collection G.L. Library (1975): "Copy of Ind. Ro. Ar. Lo. No. 2 Seal taken by me from seal on old Spanish Silver Dollar. Silver dollar was dated 1760 and by me deposited in the cornerstone under the Masonic Temple corner 23rd Street. (signed) E.R. McCarty.

(Note: present whereabouts of this silver dollar unknown, March 1975.)

III

Studying the recounts of The Great Schism, one must be convinced that there was great animosity, if not actual hatred, between the Ancients and the Moderns. Hard language was freely used. Therefore, it is very difficult to believe that Provincial Grand Master Harison would warrant so obnoxious a group as would carry the name of "Royal Arch" and this only nine years after what must have been a traumatic experience in the Grand Lodge of England, which he represented. No, the answer does not lie with our Masonic historians, who as shown here, often worked with faulty records or with no record at all, and who were more interested in the general picture of Masonry as it existed at that time in America rather than in one individual Lodge. The answer is in pure logic, and it would seem to us, quite evident logic at that.

Royal Arch Independent could have been created either by the "inherent right" of an informed Mason; by another Masonic Lodge, or was self-constituted long before 1760, and probably before Harison (1753). The name alone testifies to this.

Another point that apparently has been overlooked during the years is the original authority of the several Lodges on the evening of 4th April 1789 at which time their numerical designation were to be decided in the formation of the Grand Lodge of New York. The Lodges are listed as follow:

No. 211	Grand Lodge of England	Nov. 1, 1780
St. John's 210 (Detroit)	"	Feb. 20, 1779
St. Andrew's 169 (Boston)	"	July 13, 1771
	* * *	
St. John's 2	Prov. Grand Lodge of N.Y.	Dec. 7, 1757
No. 5	" " " "	Mar. 10, 1783

St. John's 4	"	"	"	"	Feb. 5, 1783
	*	*	*	*	
Holland	Grand Lodge State of New York	Sep. 20, 1787			
St. Patrick's 212	"	"	"	"	Oct. 21, 1788
	*	*	*	*	
Royal Arch Ind. No. 8—Prov. Lodge of N.Y.	Dec. 15, 1760				

It can be seen that No. 8 is stated to have received authority from the "Provincial Lodge of N.Y.;" a title intended to cover a multitude of Masonic situations. This seems to confirm the contention that an original warrant was held dating before 1760. With Masonic Healing evidently came another warrant and another date. Other Lodges in New York State were confronted with the same problem. Their original warrants were granted long before 1750 but in order to obtain recognition by the Grand Lodge of New York which had assumed Masonic power they had to accept a later warrant with a later date. However, all conclusions point to the original date as 1760. The No. 8 referring to the Red Lodge designation.

We also believe that Royal Arch (Red) Lodge worked under sanction of a No. 8 Lodge (Blue). Mark Lodges and Royal Arch Lodges always were connected with Blue Lodge but separate records were kept, and it is known that Red Lodges paid rent to their "Mother" Blue Lodge just as any separate entity would do. An unfortunate habit of those times was the writing on single pieces of paper which were easily lost, and the records of Mark Lodges and Red Lodges are very scarce.

We have shown that our Lodge operated under Scottish (Ancient) auspices if not jurisdiction, from whatever source obtained, but more than likely from the 8th Regiment Foot. We cancel out the English (Modern) authority purely on the basis that the Royal Arch would not be tolerated by them. Just as religious persecution which had been a strong point with the early colonists (those of 1720-1740) faded away with the easy atmosphere of liberty so it would seem that the farther away from the "Home" authority of England, the easier it was to become entirely independent, and to ignore rules and statutes.

But so long as the No. 8 Blue Lodge was close by, the Royal Arch Lodge continued to operate with some deference, but as soon as the 8th Regiment left we can visualize Royal Arch Red Lodge

hurrying to Grand Master Harison and asking for his sanction, which was readily given on 15th December 1760. There were not so many lodges around at that time so that Harison could pick and choose. After all, he was three thousand miles from home, and he might have thought: "What's in a name?"

There was no problem as to ritual. All members were quite adept, and it certainly was not like organizing a Red Lodge (Chapter) where knowledge had to be given and received. The extra word "Independant" was then added to show that this Blue Lodge No. 8, formerly a Red Lodge, was not connected with any other. Harison issued the sanction or warrant, but perhaps thought it wiser not to notify the home base in London. After all, in 1760 "Royal Arch" was still a bitter pill for the Moderns to accept.

To return to the possibility of being a military lodge we should quote from the Constitutions of the United Grand Lodge of England which we hope were in existence at an earlier time, Section 156: "No military lodge shall initiate into Masonry any inhabitant or sojourner in any town or place at which its members may be stationed, or through which they may be marching, nor any person who does not at the time belong to the military profession, nor any military person below the rank of corporal, except as serving brethren, or by dispensation from the Grand Master, or Provincial or District Grand Master of the Province or District wherein the Lodge may be held."

Also Section 157:" If the military body to which a Lodge is attached be disbanded or reduced, the Brethren shall transmit the warrant to the Grand Secretary; but if a competent number of the Brethren remain together they may apply for another warrant of the same number, to be holden as a civil Lodge, at such place as may be convenient and approved of by the Grand Master. Such warrant to be granted without any additional expense."

The implications in these two sections are apparent, and one can readily see how easy it would be for a Red Lodge consisting of both military people and civilians to operate both under sanction of the military Blue Lodge, and then later on ask for and receive a warrant for operation as a civilian Blue Lodge.

An interesting point to be made here is that the King's Own 8th Regiment Foot was at Fort Niagara, Ontario, and that the Army

Lodge was instituted in that unit 15th February 1755. There is some compulsion to draw connections here but there is no "hard" evidence. Two other Army Lodges have been referred to in the past and these have been cancelled out after due research. Royal Arch King Solomon Lodge 218 was warranted in the 48th Regiment Foot, and often is mistaken for Indep. Ro. Ar. No. 8. Lodge 42 was in the 40th Regiment at Quebec in 1759, and at Montreal in 1760. This Lodge is not on the G.L. Eng. Register.

Another item of interest has come to light since our last publication. This is a Minute of 8th March 1783 of a meeting held by American Union Lodge which calls attention to a warrant being in possession of "Sergt. McMullin." (This is Sergeant Charles McMillen, Page 160, Vol. II) of the New Jersey Line, who although a non-commissioned officer was Master of the Lodge. It was found that the Lodge was in possession of the Royal Arch Degree, and "it may have been the medium of dissemination of that degree in the army lodges of the period." There is proof that several individuals were in the army and exalted in that Lodge. (vide Pg. 141, Vol. II). A certificate so testifying was issued to Sgt. Major Edward Miller (later Captain) on 27th December 1782, signed by Charles M'Millen, Master (Sgt.); Asahel Jones S.W. (Sgt.), and George Grant J.W. (Sgt. Major); all of the New Jersey Line. Sgt. Major Miller at that time was on the Headquarters Staff 3rd Connecticut Regiment. He later became Capt. Miller and commanded Fort Washington, site of Cincinnati, Ohio.

Here is included a report from W.: Edward R. Cusick, Research Historian of the Lodge; dated 7th November 1968:

"To the Master, Wardens and Members of Indep. Royal Arch Lodge No. 2, F. & A.M., Masonic Hall, New York City.

"Greeting: During the latter part of September 1968 I was the City of Cincinnati, Ohio pursuing research on the subject of Captain Edward Miller who was a member of Independent Royal Arch Lodge No. 8 (now No. 2) in 1782. In 1799, 1880, and 1801 Capt. Edward Miller was commandant of Fort Washington which site is now incorporated within the limits of Cincinnati, Ohio.

"It has been reported that Capt. Miller died on 6th July 1823 although not confirmed by any reliable or authentic source. So I turned my attention to the newspapers of Cincinnati for the year

1823. There I found an interesting item about Capt. Miller and
I quote:

"DIED—on the 7th inst. at the residence of his son, in Columbia Township, Capt. Edward Miller, a patriot of the Revolution. The following day his remains were removed to this city and interred with Military and Masonic honors. (Liberty Hall and Cinn. Gazette, New Series, Vol. V, No. 454, Friday, July 11, 1823; Whole No. 990, Pg. 3, Vol. 4.)"

This source does inform us that Capt. Miller died 7th July 1823 and was buried in the City of Cincinnati, Ohio on 8th July 1823.

"A careful search was then instituted to locate the grave of Capt. Miller. Unfortunately, Cincinnati has been derelict in preserving its old graveyards, and all the old ones prior to 1830 have been destroyed. Consequently I was not successful in locating the remains of Capt. Miller or where they may rest today.

"Next I turned my attention to the records of Nova Caesarea Lodge No. 10 (now No. 2) of Cincinnati for the period of 1799 to 1823 inclusive. The Minutes of 8th July 1823 report this:

"The W.M. informed the Lodge that the object of the meeting was to inter the Body of our dec Br. Edward Miller with Masonic honors, a procession was formed and attend(ed) the funeral & returned to the Lodge. No further Business appearing the Lodge was closed to meet at our next regular communication. (Signed) S.P. Anthony, Sec.' (Minutes of Nova Caesarea Harmony Lodge No. 10 (now No. 2) of Cincinnati, Ohio for July 8th, 1823; folio 226.)

"Thus Independent Royal Arch may be gratified to know that actual records and prime source material prove that Captain Edward Miller was laid to rest with the honors due to him as a Soldier of the American Army during the Revolution and as a member of the Masonic Fraternity.

"While in Cincinnati I also checked on two former members of Independent Royal Arch No. 8 for March 1783, and apparently companions of Capt. Miller but with no success. They were John Bishop and James Loughed; the latter was Master of the Old Lodge in 1783, and John Bishop was Senior Warden in that year.*

Respectfully submitted,

Edward R. Cusick, Research Historian."

* (also Appendix).

IV

The original Lodge was so closely allied to the Royal Arch that something should be stated here regarding that connection. Our colors are scarlet, our Ritual differs in some degree from that usually suggested and in fact, we did at one time, perhaps between 1860 to about 1900, use what was known as the "Old Work." The exemplification of this Old Work was mentioned in Volume II and we have made diligent effort to discover its nature. Levi Tenney was present and took part that evening in 1905 when the Old Work was exemplified. We questioned Dwight Tenney, his son, on this point and he made a thorough search of their library but found nothing. His father had never spoken to him about this matter, and so must presume that the Old Work is lost, as have been so many other records, artifacts, and landmarks of the Old Lodge.

We know that the symbolism of the Blue Lodge is of a material nature in which physical work is stressed. The Temple is never completed; its architect is slain, and the builders are dispersed. In our daily lives on this material and physical level we laboriously shape the stones of our actions and thoughts, and constantly compare rough and perfect ashlar, or we should. In the Royal Arch Degree we again are confronted with the bringing together of Craftsmen and Overseers, of making plans for the rebuilding of the Temple, and of using stones and perhaps rubble from the old Temple, the Old Self. "Ye must be born anew." We use good work, true work, square work, just such work as we have been ordered to produce, and so we raise our spiritual Temple and hope to set the Keystone in place to complete the work. Let us remember that our bodies are not completely destroyed, that our spirits remain, that the very magnetic fields which surround every cell in our bodies remain long after the guiding Mover has left, and that we are transmuted. We must remember that our moving Spirit comes from, and is a part of the G.A.O.T.U. and is indestructible.

Once this point is understood we see the beautiful order of things, we suddenly grasp with great appreciation the meaning of the universe, and if we have properly applied ourselves in our lifetimes, we see the Temple completed in all its beauty.

In the Blue Lodge we realize that the Wor. Master represents

the Spirit, the S.W. represents the Soul, and the J.W. the Body, but in the Royal Arch the three are side by side and consequently One. The Triangle within the Circle is an age-old symbol of God, representing the Spirit within the Circle of Infinity. The Tau Cross represents the Creative Power, and we are reminded that we make the Tau Cross when we receive the signs in the Craft Degrees. The Master Mason make his own Tau Cross.

August A. Perse
Master 1949, 1966

THE STORY OF INDEPENDENT ROYAL ARCH LODGE

By Edward R. Cusick

(Editor's note): Companion Cusick is the research historian of Independent Royal Arch Lodge No. 2, of New York City, and one of the most thorough of our Masonic students. We are fortunate in being able to secure for our readers the first written account of the work of this army lodge. Companion Cusick gives us a parting advice, "remember it is spelled Independent in the old records, so don't you or your fool printer go changing it to an 'e'."—(Written in 1945).

"For thee, who mindful of the unhonoured dead,
Dost in these lines their artless tale relate;"

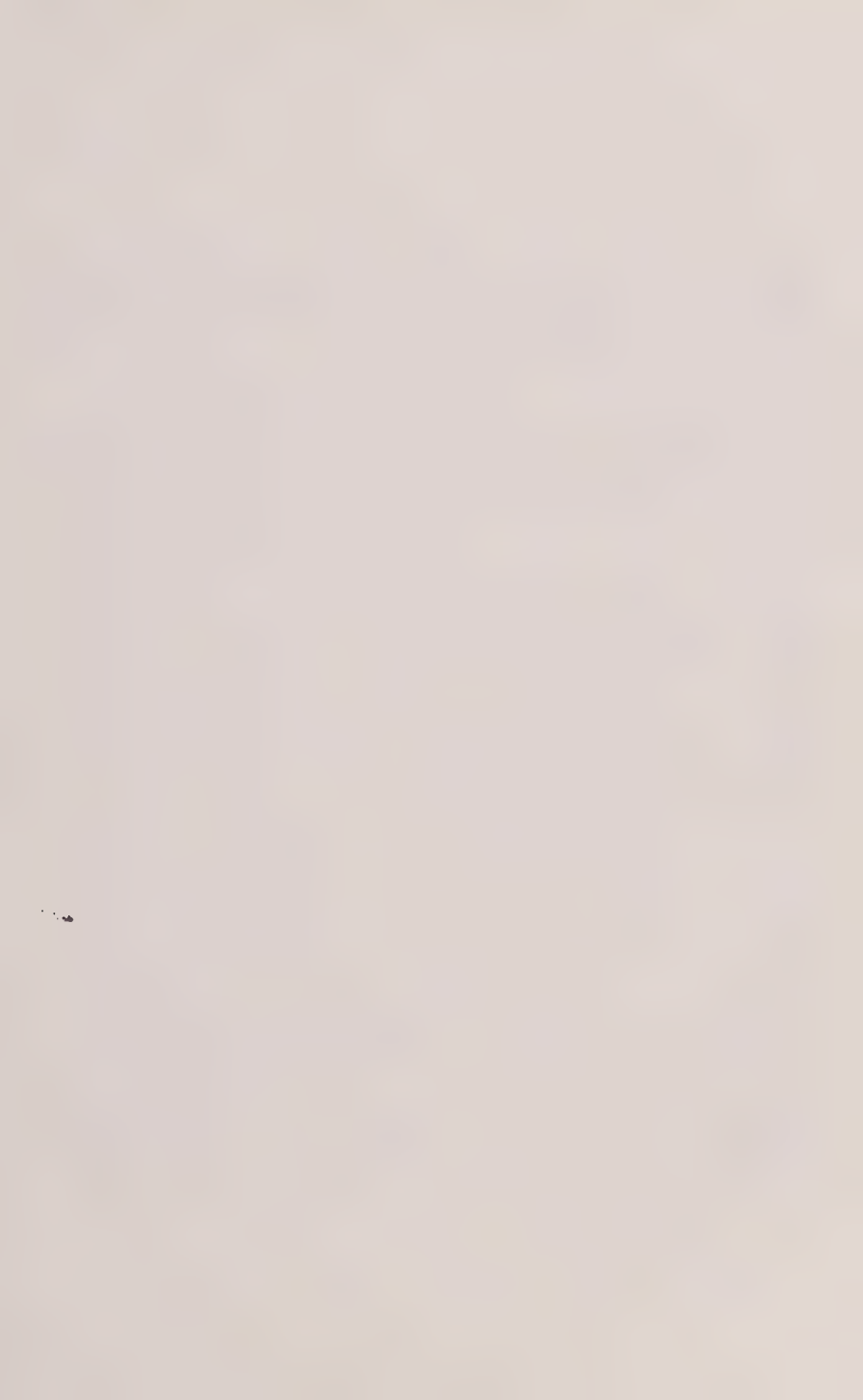
Masonry hides within her bosom many mysteries. One of these mysteries is why no Masonic historian of the past ever turned the light of research upon a body with the unusual name of Independent Royal Arch Lodge and whose origin and early history are shrouded in mystery. This neglect or oversight or blindness of the past has furnished your correspondent with a golden opportunity. Although the story is not told in full here because many parts of the puzzle are still missing, yet we can today present enough facts to convince the most skeptical that Independent Royal Arch Lodge was an "Army Lodge" in the American Army during the Revolutionary War and formerly did confer the Royal Arch degree.

Careless writers have stated that Independent Royal Arch Lodge was warranted by George Harison, Provincial Grand Master of the "Moderns" in New York in 1760, the year in which the Lodge was constituted. This is a presumption, but not a proven fact. The 1789 record of the Grand Lodge of the State of New York simply says that the Lodge was warranted on December 15, 1760, by the "Provincial Grand Lodge of New York." In 1760 there was another Provincial Grand Master in New York in the person of Colonel John Young of the British Army. Colonel Young's authority had been granted by the Grand Lodge of Scotland. A majority of the earliest known members possessed Scottish names, were members of the Presbyterian Church, and an old Scottish Masonic custom is still preserved and practiced in the Lodge to this day. Was it George Harison or Colonel John Young who granted the original warrant? Time and further research may yet settle this question.

The reader must bear in mind that the original warrant, and the minute books of the Lodge from 1760 to 1797 inclusive, are missing. What now follows is based on a Royal Arch jewel of the Lodge dated "1778," a diploma or membership certificate of 1782, a certificate of 1783, and the actual records of the old Grand Chapter of Royal Arch Masons of Middletown, Connecticut, now Washington Chapter No. 6, combined with the supporting official military records of the American Army from 1776 to 1783.

One of the prized relics of the Lodge is the Royal Arch jewel of one Moses Sproule. It is oval in shape with a ring attached so that it could be worn by a ribbon around the neck. On the obverse it reads: "No. 8, Moses Sproule, Independant Royal Arch Lodge." It is engraved with an extended pair of compasses on which is superimposed an arch with the keystone in position. The fact that the arch is over the compasses will be significant to all Royal Arch Masons. However, the jewel is dated "5778." On the reverse side of the jewel are depicted many Masonic emblems, such as the square, level, plumb, coffin, etc.

When we first examined this jewel we asked, "Who was Moses Sproule?" No one could give an answer. We determined to find out. We did. In 1778 Moses Sproule was Sergeant Moses Sproule in Lieut. Colonel Francis Barber's Company, Third Regiment of the New Jersey Line of the American Army. A detailed report from the Adjutant General's office at Washington reveals that Sergeant Sproule was on active duty in 1778 beginning at Valley Forge and ending up at Elizabethtown, New Jersey. Here was the first strong indication that Independant Royal Arch Lodge was working in the American Army during the Revolutionary War. However, the full record proves that Moses Sproule enlisted as a private in November, 1775, promoted Sergeant November 1, 1776, and was commissioned an Ensign (a rank no longer in the American Army) on June 21, 1781, and served to May 20, 1783. Ensign Sproule was present at the siege of Yorktown and the surrender of Lord Cornwallis on October 19, 1781. I might point out that fifteen other known members of Independant Royal Arch Lodge were engaged in the Virginia campaign of 1781 and present at the surrender of Lord Cornwallis. The important fact to remember is that from 1776 to 1783 Moses Sproule was in the continuous service of his country.





The Moses Sproule Masonic Apron now in possession of the Monmouth County Historical Association, Freehold, N.J. (see Appendix.)

After the Revolutionary War Moses Sproule settled down at Englishtown, Monmouth County, New Jersey. He became a member of the Society of Cincinnati on May 24, 1784. Later he was commissioned a Captain in the New Jersey State Militia. His first wife was Miss Mary Laird. After her death he married her sister, Susannah. His only offspring was a daughter, Elizabeth, who married an Applegate. Brother Sproule was a member of the old Tennent Presbyterian Church. In the *New York Evening Post* of September 28, 1819, we read:

"Died—In Englishtown, Monmouth, New Jersey, on the 22nd Sept. Captain Moses Sproule, Aged 71 years, a brave and distinguished revolutionary patriot."

Today his remains lie in an unmarked grave in the churchyard of the Old Tennent Church.

On September 29, 1963, a sale of many valuable antiques was held at the residence of the late Harriet Applegate, Englishtown, New Jersey, at which time the membership certificate in the Society of the Cincinnati of Moses Sproule, signed by Brother George Washington, as well as the Masonic apron of Brother Sproule, were offered to bidders. An unknown but generous lady purchased both of these rare items and presented them to Monmouth County Historical Society at Freehold, where they are safely protected. The Masonic apron is significant to Royal Arch Masons in that the square and compasses are painted in scarlet on the body of the apron.

Thus "mindful of the unhonoured dead" we now pay tribute to the memory of Captain Moses Sproule, patriot, soldier, officer, citizen and Mason. We of the present Independant Royal Arch Lodge of New York City cherish his name and memory particularly because he is the first known member of the Lodge and it is generally believed that he was probably the Master of the Lodge in 1778; that is why he was presented the jewel of which we have given a description herein.

The question now arises, "If Moses Sproule was stationed at Valley Forge, does it not connote that Independant Royal Arch Lodge was there too?" In the light of the fact that several other known members of the Lodge were also at Valley Forge, then it is reasonable to suppose that the old Lodge was working at that historical spot. Time and further research may yet remove all pos-

sible doubt. In the meanwhile we can say that several conservative Masonic students are convinced of this, especially in the light of the further facts to follow.

One of these conservative Masonic students is the distinguished historian, Harold V. B. Voorhis, of Red Bank, New Jersey. To Brother Voorhis goes the unstinted credit for opening the road that led to the records to prove that Independant Royal Arch Lodge was an "Army Lodge" in the American Army during the Revolutionary War and formerly did confer the Royal Arch degree.

In September, 1939, Brother Voorhis, while pursuing certain researches in the 1877 proceedings of the Grand Lodge of Ohio, came across a printed copy of a membership certificate which had been issued to Brother Edward Miller by Independant Royal Arch Lodge on December 27, 1782. This certificate states that "brother Edward Miller hath been Entered, Passed, and Raised to the dignity of a ROYAL ARCH MASON." This certificate bears the names of Charles M'Millen as Master, Asahel Jones, as Senior Warden, and George Grant as Junior Warden. Again we asked, "Who was Edward Miller?"

In 1782 Edward Miller was Sergeant Major Miller of the Third Regiment of the Connecticut Line. The official records prove that in December, 1782, and January, 1783, he was on active duty with his regiment stationed in the American Camp near Newburgh, New York. Edward Miller enlisted on April 17, 1777, and served till June, 1783.

The other names on the certificate all prove to be sergeants in regiments of the New Jersey Line. Sergeants McMillen, Jones and Grant were also on active duty with their regiments in the American Camp near Newburgh, New York, in December, 1782. All three served in the American Army throughout the Revolutionary War.

However, on June 18, 1783, we find Sergeant Major Edward Miller back in his home town, Middletown, Connecticut, where he pays a visit to St. John's Lodge No. 2. The minute book of this fine old lodge records: "Present, Edward Miller—V.B.—P.Mastr." Of course, the "V.B." signifies "visiting brother" and "P.Mastr" signifies "Past Master." On July 2, 1783, Brother Miller again visits St. John's Lodge No. 2 and is recorded as before. On July 16, 1783, Brother Edward Miller and Brother John L. DeKoven were proposed

to become members of St. John's Lodge No. 2 and on August 6, 1783, they were both voted in as members. Now in the records of St. John's Lodge No. 2 we note—Edward Miller—"he Received the three degees Elsewhere." This all confirms the membership certificate issued on December 27, 1782, by Independant Royal Arch Lodge. We particularly want to stress the fact that the records of St. John's Lodge No. 2, of Middletown, Connecticut, state that Brother Miller received the three degrees elsewhere and not in St. John's Lodge. This is important to remember. It is significant too that Brother Miller is recorded as a Past Master on his first visit to St. John's Lodge.

The climax of the Miller saga is reached when we turn our attention to the records of the old Grand Chapter of Royal Arch Masons Middletown, Connecticut, now Washington Chapter No. 6. This Grand Chapter was organized on September 5, 1783. Edward Miller was one of its founders. He was elected as the first Scribe (Secretary). Fortunately the records of the old Grand Chapter are carefully preserved and thanks to the cooperation and courtesy of Companion Ansel A. Packard, we have been privileged to examine them carefully.

Briefly, the "Catalogue" of the Grand Chapter reveals that Edward Miller was admitted on September 5, 1783, by "Examination." The record also shows that Brother Miller was "made in an Army Lodge" and was "Exalted in the American Army."

But while examining the minute book of the old Grand Chapter the record of January 29, 1784, revealed conclusive proof that Independant Royal Arch Lodge was an "Army Lodge" and did confer the Royal Arch degree. The minutes of January 29, 1784, say, "Visiting Brother Jared Bunce — Brother Edward Miller Voucher." Further on we read: "after closing as above a Mark Lodge was duly opened & Brother Jared Bunce a Royal Arch Mason was given the Mark as may more fully appear by the Records of the Mark Lodge."

Naturally we turned to the minutes of the Mark Lodge and what should our wondering eyes behold—no, not Santa Claus—but a gift to a patient researcher. We read:

"Brother Miller proposed brother Jared Bunce of the Independant Royal Arch Lodge No. 8 to receive a Mark from this Lodge. He was balloted for & accepted & as he was soon going out of Connecticut Voted that he be made this Evening."

What a sweet morsel to roll upon our historical tongue! But we turned back to the "Catalogue" of members of the Grand Chapter and discovered this:

"Jared Bunce—admitted by Examination—made in an Army Lodge—Exalted in the American Army—received the degrees of Past Master and Most Excellent Master before January 29, 1784."

Jared Bunce enlisted on May 12, 1775, promoted a Sergeant on May 16, 1780, and served in the American Army throughout the Revolutionary War. In 1783 he was a sergeant in the Third Regiment of the Connecticut Line, the same regiment of which Edward Miller was a Sergeant Major.

There is another name recorded in the annals of the old Grand Chapter of Middletown, Connecticut, which exactly parallels that of Edward Miller and Jared Bunce. It is Allyn Prior who was also a Sergeant in the Third Regiment of the Connecticut Line. We personally believe that he was also a member of Independant Royal Arch Lodge, although the record does not state so.

It is worthy of particular note to emphasize that of the six Masons who founded this old Grand Chapter on September 5, 1783, three were "exalted in the American Army," one in Charleston (South Carolina), one in New York, and one on June 13, 1761, but no place given. This will bring pride to all Royal Arch Masons who read this to know that Royal Arch Masonry was active in the American Army during the Revolutionary War. We wonder how much Independant Royal Arch Lodge was responsible for this.

But now back to Edward Miller. He rejoined the American Army on March 4, 1791, as an Ensign, promoted to Lieutenant on August 27, 1791, and promoted to Captain on February 21, 1793. In 1799 and 1800 he was Commandant at Fort Washington, Ohio, now the site of the city of Cincinnati. He resigned from the army on September 10, 1800, and settled on a farm nearby.

Brother Miller was one of the founders of the Royal Arch Chapter attached to Nova-Caesarea Lodge No. 10 in 1794. He was present at the reorganization of this Chapter on March 25, 1812, which today is Cincinnati Chapter No. 2. He died on July 8, 1823.

Robert Rolston Jones, in his sketch of Fort Washington, states that Edward Miller was a Mason—"a member of the Army Lodge—he is said to have been associated with Washington during the

Revolution.”

The third item to be introduced is the membership certificate of Rowland Cotton, issued by Independant Royal Arch Lodge on March 8, 1783, of which the original is in the archives of the Lodge. It is signed by James Loughed as Master, John Bishop as Senior Warden, Alexander Mitchell as Junior Warden, Charles McMillen as Secretary, and Elias Badeau as Treasurer.

Rowland Cotton enlisted in December, 1775, in the regiment of Rangers of the Connecticut troops. He subsequently was promoted a Sergeant. He was in the battles of Harlem Heights and Trenton; crossed the Delaware with General Washington; was in the battles of Princeton, Germantown and Fort Mifflin; *wintered at Valley Forge*; was in the battle of Monmouth and in the siege of Yorktown and present at the surrender of Lord Cornwallis.

On March 8, 1783, Sergeant Rowland Cotton was in active duty with his regiment at the American Camp near Newburgh, New York.

James Loughed was attached to the quartermaster corps. John Bishop was an Ensign in the First Regiment of the New Jersey Line. Alexander Mitchell was a Captain in the same Regiment. Charles McMillen and Elias Badeau were Sergeants in the First Regiment of the New Jersey Line. All these men were with their respective units at the American Camp near Newburgh, New York, in March, 1783. You may note that Charles McMillen signed the certificate of Edward Miller, in 1782, as the Master of the Lodge. On the first returns of the Lodge to the Grand Lodge of the State of New York, dated June 16, 1784, Brother McMillen is recorded as a member.

The final and conclusive proof that Independant Royal Arch Lodge was an Army Lodge in the American Army during the Revolution is revealed in a petition of several Masons to the Grand Lodge of New York, requesting a charter for a new lodge to be held at Spencer, Tioga County, New York, dated May 16, 1823.

A peculiarity of this petition is that the bottom of it are three parallel columns, one is headed "Petitioner's Names"; the second is headed "Place of Residence"; the third is headed "In what Lodge raised?" One of the petitioners was a John French. His answer to the question in what lodge raised, was: Independant R. A. No. 8 in the Revolution Army in the year 1783 now No. 2."

John French was in the New York Line of the American Army.

In 1823 he was Custodian of the Tioga County Buildings and was known there as a former Revolutionary soldier. He died April 23, 1832, at the age of 69. In the early part of 1783, the N.Y. Line was in the camp of the American Army near Newburgh, N. Y.

When we examine this first return of Independant Royal Arch Lodge to the Grand Lodge of the State of New York we find that with one exception they are veterans of the American Army during the Revolution. A peculiarity is that far and away most of them were sergeants. It seems that Independant Royal Arch Lodge as an "Army Lodge" was predominantly a noncomissioned officers lodge.

It is significant that the first three references to the Lodge in the minutes of the Grand Lodge of the State of New York refer to it as "Royal Arch Lodge No." We believe this connotes more than has been formerly realized. Seemingly the Master in 1776 of Royal Arch Lodge No. 8, of New York, enlisted in the American Army and apparently took the warrant of the Lodge with him. In due time he made use of the warrant to open a lodge in the army and make Masons of the several soldiers. When the British Army captured New York City in September, 1776, all contact with the "Provincial Grand Lodge of New York" was probably severed, since we know that the Grand Master, the Deputy Grand Master and the Grand Secretary were Loyalists. The Americans were fighting for independence. In a sense the Lodge had become isolated and independent. What more natural than to call the old Royal Arch Lodge, No. 8, of New York, the Independant Royal Arch Lodge now working in the American Army. When the Lodge was returned to New York City after the Revolutionary War it might, at first, still be recognized as merely Royal Arch Lodge No. 8. This is all probability, but at least reasonable. Our companions in Masonic research agree that this explanation is plausible and acceptable until we know more of the facts of the Lodge's history from the 1760 to 1784 period.

The Lodge number was changed on June 9, 1789, to "No. 2" which it has retained ever since. It has worked steadily without interruption or break since 1784.

The great majority of the known members during the Revolutionary War and other members who served during that war were soldiers in the First Regiment of the New Jersey Line. How the warrant of a

New York City lodge could land in the possession of troops in the New Jersey Line is still a deep mystery. But we present members of Independant Royal Arch Lodge feel a deep gratitude to those New Jersey soldiers and Masons who used the warrant to good advantage in the American Army and then returned it safely to its home in New York. What grieves us is that we subsequently were so careless as to lose that 1760 document which would have clarified for us of today just how the Lodge was originally constituted and by what Grand Master.

Whoever may read this will surely agree that we, as well as all Royal Arch Masons, have a right to feel proud that Independant Royal Arch Lodge was an "Army Lodge" in the American Army during the struggle for our independence and that it formerly did confer the Royal Arch degree. It is rightly called the Mother Lodge of Royal Arch Masons in New York.

All this is testified by the fact that the lodge still practices the ancient custom of saluting the three principal officers on entering the Lodge and that its clothing is edged with scarlet. The Master of Independant Royal Arch Lodge wears the old-style apron of a High Priest with the triple tau displayed on the flap.





View of New York from the Northwest, circa 1773, from the Atlantic Neptune.

To the Right Worshippfull Grand Lodge
of the State of New York

Worshippfull Bretheren

I have the Honor to Inform you that
Independant Royal Arch Lodge N^o 2 Have
Removed from their former Lodge Room in
Nassau Street near Peck Slip, N^o 82 -
Water Street, where the Friary was formerly
held - I am Right Worshippfull
Bretheren, Your Affectionate

New York 9
4th June } 5793 Brother-

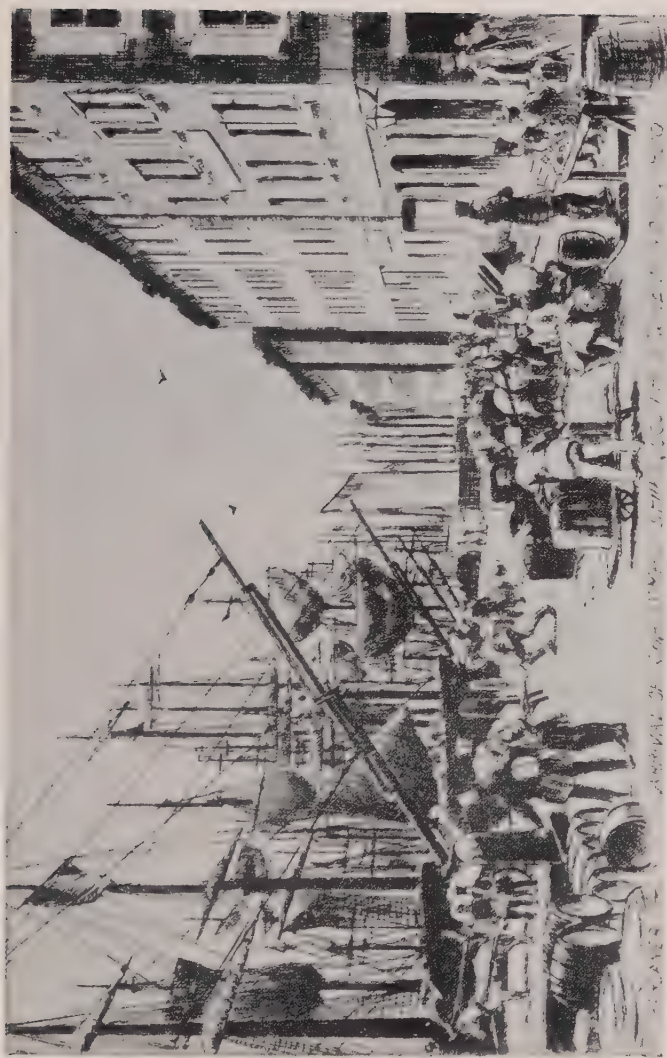
Wm Wright, m.

Jno Murtree
Secy

Independant Royal Arch Lodge No. 2 in new lodge rooms at 82 Water Street, New York ("where the Friary was formerly held.") Notification to Grand Lodge is dated 4th June 5793 which changes "Locations of Meeting Places" (Vol. II, pg. 17). The Lodge evidently met at 9 Nassau Street from prior to 1784 until 1793; at 82 Water Street from 1793 to 1798; and then at 87 Nassau Street.



Customs House (Sub-Treasury Building) at Wall and Broad Street,
New York City in 1845.



South Street, New York City about 1820.



Tammany Hall, (right) Park Row and Frankfort Street, became the Sun Building in 1902; early meeting place of the Grand Lodge and of many subordinate Lodges. St. John's Hall is the tall flat-roofed building on this side street. The Lodge met in both of these buildings at different times from 1784 to 1812.

FROH THE PROCEEDINGS OF THE GRAND LODGE 1902

INSTITUTED: Prior to 1761.

CHARTER: June 9, 1789.

PREVIOUS NAME AND NUMBER: Royal Arch Lodge, No. 8. prior to June 3, 1789, when at a meeting of Lodges in New York City, as a result of a ballot it became No. 2. In the new warrant thereupon issued (June 9, 1789) it was entitled, "Independent Royal Arch, No. 2.

The Lodge did not affiliate with the Provincial Grand until 1784, two years after the Grand Lodge had been organized.

Minutes of Grand Lodge, April 21, 1784: "Bro. Clark attended with the warrant of Royal Arch Lodge, No. 8, and surrendered the same to this Lodge praying a new warrant from this Lodge. It was moved that a committee of the Grand Stewards' Lodge be appointed to visit this Lodge and repeat their opinion on the propriety and regularity of their proceedings."

Minutes of Grand Stewards' Lodge, May 19, 1784: W. .: Bro. Horton in behalf of the committee appointed the last Lodge night to examine into the propriety of the proceedings of Royal Arch Lodge, No. 8, report that they have visited the Lodge, found the members regular in their work and duly qualified, and recommend them to the Grand Lodge for renewal of their warrant. Report sustained by Grand Stewards' Lodge, and meeting of Grand Lodge, June 2, 1784, the report was adopted and a warrant was ordered to be issued "gratis." In minutes of meeting of Grand Stewards' Lodge, June 16, 1784, it was called "Royal Arch Independent."

There seems to be no authority for prefixing "St. John's" to the name of this Lodge.

MINUTE BOOKS: No records exist prior to 1784. Old Lodge books destroyed by fire, February 22, 1836.

PLACES of MEETING

1798. No. 87 Nassau Street.	1835. Howard House.
1816. Tammany Hall ("Sun" Building).	1839. Shakespeare Hotel.
1820. City Hotel.	1841. Howard House.
1831. Masonic Hall.	1850. No. 396 Broadway.
	1851. City Hotel.

1852. Masonic Temple. 1867. No. 946 Broadway.
1861. Broadway and 13th Street. 1883. Masonic Hall.

MASTERS

1784. John Clark.	1818. Geo. McKinley.
1785. Joseph Morgan.	1819. Geo. McKinley.
1786. Joseph Morgan.	1820. Geo. McKinley.
1787. John L. Welsh.	1821. Geo. McKinley.
1788. John L. Welsh.	1822. Hy. W. Ducachet.
1789. Geo. Garland (?).	1823. Hy. W. Ducachet.
1790. Wm. Wright.	1824. Richard Pennell.
1791. Wm. Wright.	1825. William E. Ross.
1792. Wm. Wright.	1826. W. L. Morris.
1793. Thos. N. Ming.	1827. Aaron R. Thompson.
1794. Enoch Ely.	1828. Jno. N. Hawthorn.
1795. Enoch Ely.	1829. H. H. Brown.
1796. Willian Wright.	1830. Wm. Willis.
1797. John Pray.	1831. Edw. N. Mead.
1798. Francis Lynch.	1832. Jno. V. Greenfield.
1799. R. Hodge.	1833. Jas. J. Mapes.
1800. E. Wright.	1834. Wm. Willis.
1801. Jacob Van Wagener.	1835. Floyd F. Ferris.
1802. William Wright.	1836. Lewis Feuchtwanger.
1803. E. Pinkney.	1837. Frederick Leise.
1804. J. R. Winans.	1838. Robt. B. Folger.
1805. I. Lennington.	1839. Robt. B. Folger.
1806. I. Lennington.	1840. Robt. B. Folger.
1807. Israel Pinkney.	1841. Benj. C. Dutcher.
1808. L. Tibbals.	1842. W. R. Goulding.
1809. N. Roome.	1843. Jas. Allcock.
1810. N. Roome.	1844. R. B. Folger.
1811. N. Roome.	1845. R. Pennell.
1812. John P. Roome.	1846. J. D. Stewart.
1813. John P. Roome.	1847. J. D. Stewart.
1814. John N. Davenport.	1848. Wm. Willis.
1815. Levi Nathan.	1849. Jos. A. Jackson.
1816. Geo. D. Davenport.	1850. Jas. N. Powell.
1817. Jas. Van Benschoten.	1851. Jas. N. Powell.

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|---------------------------|---------------------------|
| 1852. Jas. N. Powell. | 1878. Chas. S. Arthur. |
| 1853. Jas. N. Powell. | 1879. Geo. W. Gilbert. |
| 1854. E. W. Whipple. | 1880. William D. Everit. |
| 1855. Thos. Hays. | 1881. J. V. Baldwin. |
| 1856. Thos. Hays. | 1882. Chas. C. Leeds. |
| 1857. John V. Henry. | 1883. Claudius F. Beatty. |
| 1858. E. P. Breed. | 1884. Hy. Martin. |
| 1859. E. P. Breed. | 1885. E. S. Whitman. |
| 1860. E. P. Breed. | 1886. Wayland Trask. |
| 1861. Jno. N. Anthon. | 1887. Wayland Trask. |
| 1862. Jno. N. Anthon. | 1888. Levi S. Tenney. |
| 1863. Jno. N. Anthon. | 1889. Levi S. Tenney. |
| 1864. Jno. N. Anthon. | 1890. Nathan W. Josselyn. |
| 1865. Jno. N. Anthon. | 1891. Jno. Glass, Jr. |
| 1866. Jno. N. Anthon. | 1892. Thos. J. Falls. |
| 1867. Chas. A. Budd. | 1893. Chas. W. Stinson. |
| 1868. Chas. A. Budd. | 1894. Chas. W. Stinson. |
| 1869. Chas. A. Budd. | 1895. Warren Higley. |
| 1870. Chas. A. Budd. | 1869. Warren Higley. |
| 1871. Hy. D. Walker. | 1897. Wm. W. Browning. |
| 1872. Hy. D. Walker. | 1898. Wm. W. Browning. |
| 1873. Chas. A. Budd. | 1899. Wm. W. Browning. |
| 1874. C. A. Jackson. | 1900. Wm. W. Browning. |
| 1875. Claudius F. Beatty. | 1901. Wm. A. Pothier. |
| 1876. Jay C. Young. | 1902. Almet R. Latson. |
| 1877. Chas. S. Arthur. | |

RELICS IN POSSESSION OF LODGE: Bible presented by Bro. Joseph Ashton, June 4, 1793.

PROMINENT MEMBERS (DECEASED)

H. W. Duchalet, D.D., Author.
 Jas. J. Mapes, Professor of Chemistry.
 Lewis Feuchtwanger, Professor of Chemistry.
 Chas. A. Budd, M.D., Professor of Medicine.
 Wm. W. Browning, M.D., Professor in L. I. College Hospital.
 Lorenzo De Ponte, Professor Columbia College.
 Rev. Dr. John Scudder, the famous Indian Missionary.
 Rev. Royal Marshall, Clergyman.

Rev. Geo. Nixon, Clergman.
 Rev. Ferdinand C. Ewer, Clergyman.
 Jas. H. Cafferty, Potrait Painter.
 James Herring, Portrait Painter.
 Sherwood Campbell, Vocalist.
 Geo. F. Briston, Composer.
 W. Rufus Blake, Actor.
 Augustus Brahman, Singer and Composer.
 Barney Williams, Actor.
 J. C. Winans, Actor.
 Asher S. Mills, Editor.
 N. W. Joslyn, Editor.
 W. M. Noah, Editor.
 Stephen Allen, Mayor of New York.
 Jno. A. Kennedy, Superintendent of Police.
 Amos F. Eno, Banker.
 G. W. Demarest, Bank President.
 Thomas W. Clerke, Justice Supreme Court.
 Commodore Issac Chauncey, U.S. Navy.
 John Shaw, U.S. Navy.
 Capt. Joseph Savage, War of Independence.
 Gen. William Hull, N. Y. State Militia, War of 1812.
 W. D. Searles, Banker.
 Geo. R. Jackson, Novelty Iron Works.
 Col. Thomas B. Van Buren, Rebellion.
 Gen. Wm. De Lacy, Rebellion.
 Gen. Hy. L. Potter, Rebellion.
 Major A. H. Thurston, Rebellion.
 Major F. S. Allen, Rebellion.

[See list of Revolutionary soldiers in report of Grand Historian for 1900, and of the War of 1812, in report for 1901].

SCHISMS: 1823, adhered to City Grand Lodge; 1837 (St. John's Grand Lodge), adhered to Grand Lodge; 1849, took part in formation of Phillips Grand Lodge and remained in affiliation with it until the union with Grand Lodge in 1858.

HISTORICAL NOTES: From the minutes of the Lodge we glean that that "the Lodge took part in the installation of Edward Livingston (then Mayor of New York) as Deputy Grand Master in 1801, after which

they adjourned to Bro. Martling's for supper, and appointed a committee to visit our distressed brothers in jail, to whom refreshments were also sent." The jail at that time was in the City Hall Park. Bro. Martling was raised in Royal Arch Independent in 1789, and his son in 1802. They were famous hotel men in their day, and it was in the long room of their tavern, corner of Frankfort and Chatham Streets, that the Tammany Society came into existence. On September 1 and 17, 1814, "the Lodge went to Brooklyn to work on the fortifications at Fort Greene." August 13, 1827 "the Lodge was burned out in the great fire in City Hotel, along with several other Masonic bodies," and November 4, 1852, they "celebrated the one hundredth anniversary of initiation of Bro. George Washington." St. John's days were always observed and "a good dinner and rum punch" were frequently indulged in. Until 1841 the business of the Lodge was transacted in the first degree. Elections of officers were held by a show of hands, tellers being first appointed December 23, 1844. Previous to this date candidates for office had to leave the room during election.

In 1840 and 1841 a series of incidents occurred in the history of the Lodge, which we transcribe from the minutes:

"On the 14th of December, 1840, at Shakespeare Hotel, corner William and Duane Streets, Benjamin C. Dutcher was elected Master.

"1841, February 8th: Wm. Willis, Deputy Grand Master (a member of this Lodge), with a number of friends, visited the Lodge, and being announced under the name of the Grand Lodge, were admitted and received as such. Willis, in his capacity of Deputy Grand Master, was seated in the East, rudely interrupted the work in progress, commanded the Secretary to deliver his books, censured the Lodge, and threatened the previous Master with punishment; also ordered the Senior Warden to be silent when he protested.

"1841, February 17th: The Master read his protest against the usurpation of Wm. Willis, Deputy Grand Master, at the previous meeting, embracing the following points: 1st. That the Grand Lodge may not visit this Lodge in the capacity of a tribunal. 2nd. That the Grand Master of the Grand Lodge of New York may preside in this Lodge whenever he may convene the same in a proper warrant, but not otherwise; which was ordered by vote of the Lodge to be entered at length on the minutes, a copy sent to the Grand Lodge, and a

copy to each of the subordinate Lodges in the State.

"1841, February 22nd: Wm. Willis, Deputy Grand Master, was present, and a motion was made and carried that the protest be erased from the minutes and suppressed.

"The Worshipful Master then ordered the protest to be entered in the minutes of this meeting.

"A resolution being offered against such an order, the Worshipful Master refused to put the question, and in consequence of the disorder which ensued the Worshipful Master, 'by virtue of the power vested' in him, declared the Lodge closed.

"1841, March 8th: The minutes of last meeting read, a controversy took place which prevented any definite action thereon.

"The resolution to erase the protest was again offered, and the Worshipful Master again refused to entertain it.

"1841, March 22: Bro. Phillips, chairman of the Committee of the Grand Lodge, requested the book of minutes for examination. Refused.

"1841, May 24: Past Master Feuchtwanger asked if the Worshipful Master had requested the secretary not to notify Bro. Wm. Willis of this meeting, which being answered in the affirmative, a discussion arose, and while Bro. Willis was addressing the brethren the Worshipful peremptorily closed the Lodge.

"Bro. Willis then as Deputy Grand Master took the chair. and declared the Lodge opened and at labor, and a motion was made and adopted that the Masonic conduct of the Worshipful Master is highly censurable, and he is hereby censured for ordering the secretary not to send P.: M.: Willis a notice to attend this meeting.

"A motion was offered that the protest ordered to be entered on the minutes February 22 be erased, which was carried.

"A committee was appointed to wait on W.: M.: Dutcher and ask him to resign and surrender the warrant to the Senior Warden.

"1841, June 14th: Met under dispensation from the Grand Lodge, owing to Dutcher's refusal to deliver the warrant. In the dispensation Dutcher is termed 'an expelled Mason.'

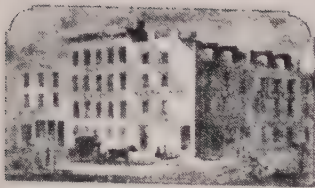
"1842, June 13th: New warrant received.

"1843, March 13th: Committee appointed to call on Dutcher for the warrant."

Here the subject drops from minutes. In 1859, W.: M.: E. P.

Breed was allowed to copy the warrant in Dutcher's possession, but could not induce him to return it to the Lodge, and soon after Dutcher left New York City, and his residence was unknown until 1884, when it was found to be Newark, N. J. Bro. Dutcher had carefully preserved the old warrant, desiring that it should be buried with him. As a result of a visit from Claudius F. Beatty, who had spent considerable time in hunting up the whereabouts of this charter, Bro. Dutcher finally agreed to return the warrant to the Lodge without any stipulation. The whole matter, however, was laid before the Grand Lodge in 1885, and Bro. Dutcher was restored by an overwhelming vote; and on the 18th of June, 1885, Bro. Dutcher visited the Lodge and presented to it the warrant which he had safely kept for forty-four years, and by permission of the Grand Lodge, 1886, the warrant issued in 1842 was surrendered, and the recovered warrant of 1787 is that under which the Lodge now works.





New York, May 29th, 1862.
 Wm. Lloyd Garrison & Lady.
 To **JOHN ITTNER, Jr.**

HOTEL AND RESTAURANT,

No. 106 & 108 GRAND STREET,

NEAR BROADWAY

60 suppers @ 75c	\$45.00	\$45.00
14 bottles Guggenheimer @ \$1.00	\$14.00	\$14.00
2 caskets Heidsieck @ \$21.00	\$42.00	\$42.00
Cost of Porter & Warming	\$1.50	\$9.00
Cost of Segars	\$6.00	\$6.00
Waiter's Gratuity	\$1.00	\$1.00
Carriage Charge	\$1.00	\$1.00
		\$128.00

Wm. Lloyd Garrison
 L. G.
 Wm. Lloyd Garrison

May 29th 1862 dinner at John Ittner's 106-8 Grand Street, New York;
 Sixty-six suppers at 75c each; fourteen bottles of Guggenheimer at
 \$1.00 per bottle; two caskets of Heidsieck at \$21 each; and segars at
 6c each. The waiter's gratuity was \$1; and so was the carriage charge.

ANNIVERSARY SUPPER

Independent Royal Arch Lodge, No. 2, F. & A. M.

DECEMBER 15, 1864

WELCOME

WELCOME

WELCOME

WELCOME

5

GOETZE

Menu for the 15th December Anniversary Supper, 1864,
at Restaurant Goetze, New York City.

MENU

BLUE POINT OYSTERS

MARTINI COCKTAIL

CANAPÉ COMMODORE

OLIVES

RADISHES

SALTED ALMONDS

CELERY

JARRET OF BEEF À L'ECOSSAIRE

CROUSTADES OF FRESH MUSHROOMS, CHANTILLY

BOILED STRIPED BASS, MOUSSELINE

CUCUMBERS

POTATOES AUX NATURAL

RACK OF LAMB, JARDINIÈRE

KNOB CELERY AU JUS

STUFFED GREEN PEPPERS

POTATOES FONDANTES

ASPARAGUS, SAUCE HOLLANDAISE

SORBET ROMAINE

ROAST STUFFED SQUAB CHICKEN AU JUS

SALADE HAVANAISE

FROZEN NESSELRODE PUDDING

PETITS FOURS

FRUIT

CHEESE

CAFÉ NOIR

À LA CARTE

APOLLINARIS

G. H. MUMM & CO.'S EXTRA DRY

G. H. MUMM & CO.'S SELECTED BRUT

"LAURENS" CIGARETTES
REYES DE ESPANA CIGARS

Menu for the Annual Dinner January 1907.

BICENTENNIAL 1776 NEW YORK 1976

*Submitted by R.'. W.'. Wendell K. Walker to the Missouri
Lodge of Research, 1975.*

Although 1976 marks an even 200 years for the State of New York as well as for the United States, this is not so for Masonry, either in New York or elsewhere. This anniversary year is only the 195th for the present Grand Lodge of New York, perhaps the 246th for New York Masonry as a whole, the 259th for world Grand Lodge Masonry as we know it, and approximately the 600th for historically documented Freemasonry of any kind of which we have any knowledge.

Masonic participation in our state and national bicentennial celebration, therefore, is not based on an even number of years but on periods both more and less extensive than these 200. As a matter of fact, New York colonial Masonry did not become New York State Masonry in any identifiable year: there was never in New York a formal declaration of Masonic independence: only a gradually increasing awareness of the fact. What Lodges are celebrating in New York in 1976 is a 600-year Masonic contribution to a 200-year state and nation.

Masonic organization came to New York, as to other North American colonies, almost as soon as the first Grand Lodge was formed in England. In a sense, American colonial Masonry was more nearly a cousin than a descendant of British Grand Lodge Masonry, each developing more or less divergently during the 18th Century with the Atlantic Ocean a connecting link, and also a separating gulf between them. The Grand Lodge of England dates from 1717 but was not fully organized until the 1720's and it changed greatly thereafter. The Grand Lodge of Ireland was in the process of organization about 1725 and the Grand Lodge of Scotland did not have its formal beginning until 1736. American colonial Masonry was beginning to grow during these same years, the first American Provincial Grand Master was appointed in 1730.

The basic unit of Masonic organization was not then and is not now the Grand Lodge but the constituent Lodge. Still more basically, it was and is the individual Mason which makes up the body of the Craft. The Masonry of Grand Lodges is an 18th Century devel-

opment, that of individual Lodges and Masonic brothers without Lodge affiliation is medieval, tempered by Renaissance and Reformation influences. There were Lodges and sojourning Masons in England 400 years before the first Grand Lodge, and possibly as long ago, in Scotland. There were sojourning Masons and perhaps even a few forgotten Lodges in colonial America before the coming of Provincial Grand Lodges. Our American Grand Lodges share the medieval and Renaissance background with the "home" Grand Lodges, as the American colonists shared the "rights of Englishmen" with the British subjects who remained on that side of the Atlantic.

BEFORE 1776

The first known successor to the first American Provincial Grand Master, Col. Daniel Coxe, 1730-1732, who left no record of Masonic activity in New York, was Capt. Richard Riggs, appointed 15 November 1737. Before his arrival was announced in the New York Gazette May 21, 1733, there were other references to Masonry in local papers: one in the New York Weekly Journal of 19 November 1733 was a reprint of a Dublin story of fraudulent activities of "a sort of people who call themselves Mason"; another in the same journal 15 and 29 August 1737 noted the arrival and departure of the "Sloop Free-Mason"; and one in the Gazette 28 November 1737 was an anti-Masonic letter containing purported details of the Obligations. The most interesting was a notice of theft on 14 November 1737: "Taken from the Home of Mr. Todd, a small Silver Square, a Level, a Plumb-Rule, and Silver Pen, and other Utensils Belonging to the lodge of Free Masons in New York."

Soon after Capt. Riggs' arrival the Gazette of 26 June 1738 published "A Song for the Free Masons" and "A Parody of the Same Verses for the Ladies." Six months later the Gazette (22 January 1739) printed the first of many 18th Century New York Lodge notices: "Brethren of the Ancient and Honorable Society of Free and Accepted Masons are desired to take notice that the Lodge for the future will be held at the Montgomerie-Arms Tavern on the first and third Wednesdays of every month. By order of the Grand Master. Charles Wood, Secretary."

In 1751 the Freemasons' Pocket Companion, London, earlier edi-

tions of which had recorded the deputations of Col. Coxe and Captain Riggs, reported the appointment of various Provincial Grand Masters, including "Mr. Francis Goelet, of the Province of New York, in the room of Richard Riggs, Esq., now in England." The New York Mercury on 19 November 1752 announced, "The Members of the Grand Provincial Lodge, of Free and Accepted Masons, in New York, are desired to meet at the Kings-Arms Tavern, on Wednesday the 19th Day of December, on Business of Importance. By Order of the Grand Master. H. Gaine, Secry."

The following year, in Grand Lodge in London, was recorded the deputation of George Harison, Esq., who become the most productive of the pre-war New York Provincial Grand Masters and, with the possible exception of Col. Coxe, also was the most distinguished. His father, the Hon. Francis Harrison (father and son spelled the name differently) came to New York in 1708 as a member of the Provincial Council, and became Recorder of the City of New York, Judge of the Admiralty Court, and Surveyor of Customs for the Port of New York. The son, George, also became Surveyor of Customs, and was a leading business man and social leader as well as Provincial Grand Master for many years. In the New York Gazette of 22 April 1773: "On Sunday evening last, departed this life after a short illness, George Harison, Esq., of this City, a gentleman of good natural abilities and strict probity. The day after his decease the colours of the several vessels in the harbor hoisted at half mast, and on Tuesday last his remains were interred in the (Nichols) family vault in Trinity Churchyard." His son, Richard Harison, who became a member of St. John's Lodge, was a distinguished lawyer; in his later years regarded by many as the father of the New York bar.

Shortly after Grand Master Harison's appointment the New York Mercury 2 July 1753 reported the celebration of the Festival of St. John the Baptist on 25 June, and beginning with 19 November there were five successive notices of St. John the Evangelist's Day, the Masonic celebration of the festival and the installation of the Provincial Grand Master, reported with favorable editorial comment in the issue of 31 December: "On Thursday last at a Grand Lodge of the Ancient and Worshipful Fraternity of Free and Accepted Masons... it being the festival of St. John the Evangelist, (there was) service at

Trinity Church. The order in which they proceeded was as follows: First walked the Sword Bearer, carrying a drawn sword: then four Stewards with White Maces, followed by the Treasurer and Secretary, who bore each a crimson damask cushion, on which lay a gilt Bible, and the Book of Constitution; after there came the Grand Warden and Wardens; then came the Grand Master himself, bearing a truncheon and other badges of his office, followed by the rest of the Brotherhood, according to their respective ranks—Masters, Fellow Crafts and Prentices, to about the number of fifty, all clothed with their jewels, aprons, white gloves and stockings. The whole ceremony was concluded with the utmost decorum, under the discharge of guns from some vessels in the harbor, and made a genteel appearance. . . .”

The Lodges represented were not named, but there were presumably two because of the four stewards. The following year (still without naming a Lodge), on 10 June 1754 there was notice of a Masonic meeting “at the house of Mr. Edward Willett (the Province Arms) in the Broad-way on Wednesday the 19th of June. . . .” and 9 December, another at the Province Arms, 9 a.m. December 27.

Notices were similarly anonymous until 1758, December 23, New York Mercury: “The Members of Temple Lodge of Free and Accepted Masons, in the City of New York, and also all strange brethren who can conveniently are desired to attend at the Fountain Tavern, on Wednesday, the 27th inst., in order to celebrate the Festival of St. John. Tickets (without which none will be admitted) for that purpose, may be had at the printing office, Hanover Square, until 10 o’clock, on Wednesday. By order of the Master. John Armstrong, Secretary.”

The December 1760 St. John’s Day notice was “in conjunction with St. John’s and Trinity Lodges, on Saturday the 27th Instant.” The December 1767 notice was for “the Brethren composing the St. John’s, Trinity, Union, and King Solomon’s Lodges. . . .” and the newspaper report 2 January 1768 included the name of another Lodge, Hiram: “On Tuesday last, being St. John’s Day, by desire of his Excellency, Sir Henry Moore, a Charity Sermon was preached in Trinity Church, in this City. . . . Several Lodges of the Ancient and Honorable Society of Free and Accepted Masons, properly decorated, attended divine worship. The collection was very con-

siderable, the Members of the Hiram Lodge alone having contributed one hundred pounds..."

Besides the Lodges mentioned in newspaper accounts, there were others known from surviving warrants, references to warrants, and minute books. One was Independant Royal Arch Lodge No. 8, New York City, now No. 2, which had a warrant dated 15 December 1760.

Earlier, 6 August 1755, Dr. Peter Middleton, Deputy Provincial Grand Master, "Surgeon General of the Army destined for the reduction of Crown Point" had a warrant from George Harison to be "Master for the City and County of Albany." Another warrant in the French and Indian War was from the Provincial Grand Master in Massachusetts to Richard Gridley "to congregate all Free and Accepted Masons in the Present Expedition against Crown Point..." and there were subsequent Massachusetts references to the "Lodge, at Lake George" and to another warrant 13 April 1759 to Abraham Savage to "congregate all Free and Accepted Masons in the Expedition against Canada, at Crown Point..." Crown Point Lodge made Masons and Brother Abraham Savage made regular returns to Boston with "charity payments" at least through 1761.

In 1764 there was a New York provincial warrant for a Unity Lodge at Fort William Henry, Lake George.

The active Lodge in Albany at this time was an Irish Military Lodge, No. 74 which came with British Troops (2nd Battalion, Royal Regiment of Foot) in 1758 and left a copy of its warrant with civilian members, the "Assistant Master and Wardens," when the regiment moved on. The civilian Lodge was granted a regular New York provincial warrant as Union Lodge No. 1 in 1765 and has been active ever since (now Mount Vernon Lodge 3.)

Another 1760 warrant (November 1) was for "the French Lodge called the Perfect Union in the City of New York." In 1762 June 25 there was a memorandum of election in the "French Perfect Union Lodge."

Another New York provincial warrant was "to hold a Lodge of Masons, No. 1, at Detroit" 24 April 1764. A certificate was issued to Thomas Robison 18 August 1767 from "Union Lodge of Detroit No. 1... Registry of New York..."

Provincial Grand Master Harison issued warrants for several other

Lodges outside of New York: three in Connecticut; at Fairfield, Norfolk, and Stratford, and one at Newark, New Jersey.

Other warrants within the colony were St. Patrick's (1766) Johnstown; Masters (1768) Albany; St. George's (1774) Schenectady; Solomon's (1771) Poughkeepsie; St. John's Regimental Lodge (1775); and King David's (1769) New York City; the latter moving later to Rhode Island. Little Britain Lodge, Orange County, is known only from a certificate, 2 May 1773.

In Albany in October 1767 there appeared a different kind of Masonic organization: two members of Union Lodge were introduced by a Brother Henry Andrew Francken to the 14th, 15th, and 16th degrees, and on 20 December was instituted an "ineffable Lodge of Perfection." In the minutes of St. Patrick's Lodge, Johnstown, 4 May 1769, Sir William Johnson referred to "a Lodge of Superior degrees" at Albany, and on 27 December, "The two Bodies, St. Patrick's and the Ineffable, with visiting Brethren, went in procession to church..."

In January 1768 the Ineffable Lodge proposed to share with Union Lodge the project of erecting a building. The Albany Common Council had granted a plot of land to an officer of Union Lodge the year before. On 12 May 1768 was laid the cornerstone of the "Masonic Lodge house" at Maiden Lane and Lodge Street, Albany, where Masons have met ever since.

Establishment of a Masonic building in New York City did not proceed as smoothly. The following announcement appeared twice in the New York Mercury, September 28 and October 5, 1761: "Those Gentlemen who subscribed and paid towards the intended building of Masons' Hall... to receive their money back again, as the said building is not to be carried on."

In 1768 St. John's Lodge was meeting "at their Hall in Scotch Street" but in 1770, March 12, the New York Gazette and Weekly Mercury reported: "Between 11 and 12 o'clock last Thursday Night, a terrible fire broke out in Scotch-Street... in a large Wooden Building belonging to Mr. Jonathan Hampton... and the place of meeting of St. John's Lodge, who have lost all their Jewels and Furniture." The news travelled to Albany and the Ineffable Lodge minutes 16 April 1770 show: "A Petition from the Wardens and Brethren of St. John's Lodge New York was read in behalf of Bro.

Hampton, a Sufferer by Fire—and a subscription list was ordered to be made out. . . .” Rebuilding was completed in a few months and the occasion was later memorialized by an inscription on the Lodge Bible: “God shall establish. St. John’s Lodge constituted 5757. Burnt down 8th March, 5770; rebuilt and opened November 28, 5770; officers then presiding: Jonathan Hampton, Master; William Butler, Senior Warden; Isaac Heron, Junior Warden.” In 1773 meetings of the Lodge were “removed to Mr. Hull’s in the Broadway.” This Bible is still in use by the Lodge, and is famous for also having been used at the inauguration of George Washington as President of the United States.

Not all Masonic experiences were happy once. Un-Masonic conduct was not unknown. On 17 January 1769, following New York Gazette issue of the day before, a handbill was distributed: “The. . . Masons, in this city, “in the interest of Philip Livingston, Peter Van Brugh Livingston, Theodorus Van Wyck, and John Morin Scott, Esqrs, Candidates at the ensuing Election, are requested to meet. . . . rendered necessary by an Advertisement lately published in Behalf of the other Candidates, in Breach of one of the Fundamental Principles of this Institution. . . .”

But most public references were favorable. William Tuckey included an “Ode to Masonry” in a public concert 29 December 1755. The New York Mercury 27 June 1756 reported an Albany funeral “attended by all gentlemen of the army, who were members of the Honorable Society of Free Masons. . . .” In July 1771 St. Patrick’s Lodge visited the laying of the “cap-stone” of the church at Johnstown. Solomon’s Lodge at Poughkeepsie, 27 December 1771, ordered that the day’s sermon “be printed to the number of 300.” In 1773 in New York City William Tuckey advertized a choral composition of the 133rd Psalm “for use at any Grand Meeting of Free and Accepted Masons.”

By the year 1776, Masonry was a part of life in New York as it was in the other colonies and in the mother country, and that Masonic part of American life is what we celebrate in 1976 as Masons, while memorializing political independence as citizens. Not all New York citizens favored political independence in 1776, nor did all Masons, but all of us can celebrate, both as Masons and as citizens, the anniversary in 1976.

Although we celebrate one year, 1776, and even one day, July 4th, as our moment of national triumph and Masonic rejoicing, and although there actually was real celebrating on and about that day 200 years ago, not all citizens and not all Masons were nationally united then. From 1776 our country climbed from strength to strength, and our Masonry with it, but neither in instant unanimity. The War of American Independence was beginning, not ending, in 1776, and there were Masons among the citizens and soldiers on both sides of the conflict

The situation was highlighted most strikingly one day the year before, 25 June 1775. On this one day, morning and afternoon, the British Governor William Tryon was welcomed on his return to New York from England, and American General Washington was welcomed on his way through New York to Boston,—both welcoming receptions warm and enthusiastic, both on the same day, and both in the same city.

The year 1775 was filled with political and military activity but nothing much that could be termed Masonic. Masters Lodge in Albany made only one new member in 1775, compared with eight in 1774 and, nineteen in 1776. The "Friends of Government" were opposed by the "Liberty Boys" in New York. The first Provincial Convention met 20 April 1775, just after the first shots of the Revolution were fired in Massachusetts. In May the first New York Provincial Congress met. Ticonderoga was captured by Ethan Allen and Benedict Arnold. There was the threat of Col. Guy Johnson and the Indians in the Mohawk Valley. New York supplied 5,000 barrels of flour for the American Continental Army at Boston. Remnants of the British New York City garrison were evacuated to a ship in the harbor. The first Provincial Congress passed resolutions against the Tories (Loyalists). On 23 August a British warship fired on citizens removing cannon from the New York City waterfront; general panic resulted, with mass exodus from the city.

By the beginning of 1776 many citizens had returned to New York City but neither loyalists nor patriots were comfortable. Before the end of the year only loyalists were left. Washington's troops had come to defend the city and had been defeated. The British army had taken possession and would remain in occupation for the duration of the war.

Both American patriots and British loyalists had Masons among them. St. John's Lodge 2 (now No. 1) was a microcosm of the city as a whole, divided in membership between loyalists and patriots at the beginning of the year, strong for the American side while Washington's troops were in town, and completely split by the British occupation; the Master and the patriot members leaving with the American troops and taking the warrant with them; while equally dedicated loyalist members remained and carried on as a Lodge during the British occupation.

Even a famous revolutionary military Lodge partook of both characters during part of the year 1776. It came with American troops on 16 April 1776 with a Massachusetts warrant as American Union Lodge, but almost immediately (23 April) accepted from the loyalist Deputy Provincial Grand Master a New York warrant as Military Union Lodge. As such it met in the city throughout the spring and summer, moving in June from Bridgewater's Hall to Vondamkam's. At a May meeting there was at least one loyalist present, Dr. Azor Betts. St. John's Day was celebrated 24 June, and there were meetings July 4, 6, 18, and 25. On August 15 and 27 there were meetings also, but with bad news of members lost by death or capture in the Battle of Long Island. September 13 Military Union Lodge closed and the members left with the retreating American army.

It was in September also that the St. John's Lodge patriots left, the warrant being taken by the Master, Lieutenant William Tapp.

With the British troops came British military Lodges, some to remain even after the war was over. In December 1776 St. John's Day was celebrated at Mr. Hicks' tavern, New York City, jointly by the remaining part of St. John's Lodge and a new British arrival, Lodge 169.

North and west of New York City, up the Hudson to Albany and up the Mohawk as far as Schenectady, patriots gained and held the ascendancy in spite of loyalist opposition. Solomon's Lodge at Poughkeepsie, Union and Masters in Albany, and St. George's at Schenectady prospered with patriot members, civilian and military. The "patriot" part of St. John's Lodge established itself at Fishkill on the Hudson.

Farther west it was a different story. The Mohawk Valley beyond Schenectady became an active theater of war and St. Patrick's

Lodge did not meet at all.

So the disunited colony of 1775 became the divided state of 1776, with Masons on both sides. The Provincial Grand Lodge, dating from 1730, was predominately loyalist: the Provincial Grand Master, Sir John Johnson, led troops in Canada, and the Deputy Provincial Grand Master, Dr. Peter Middleton, remained with the loyalists in British occupied New York City. The provincial Lodges reflected the character of the populations they served: British and loyalist in New York City; American patriots in the Hudson Valley.

The Declaration of Independence was adopted without the assent of the New York delegation at the Continental Congress, but after the vote in Philadelphia there was another election in New York and the new delegates signed what their predecessors had refused to approve. We do not know whether any in either of these two lots of New York delegates were Masons, but all or none might have been. We do know that among the New York population as a whole there were Masons who were enthusiastic revolutionists and others who were dedicated loyalists.

AFTER 1776

Before the Revolutionary War brought triumph to the American cause it brought casualties to both sides, casualties among institutions as well as among men. Masons died in the war,—Generals Montgomery, Warren, and Wooster, Major Andre, and thousands of other brothers, American and British. Some Lodges died also, while others survived and new ones grew.

Sir John Johnson's Lodge, St. Patrick's was a war casualty even before he took its warrant away from Johnstown when he left for Canada. Just before 1776 it was the westernmost lodge in the colony of New York, founded ten years earlier in 1766 by Sir John's father, the great Sir William Johnson. Many distinguished Masons helped organize St. Patrick's Lodge, or were raised in it, or visited it during those first years, but the members' unity in Masonry could not survive their division in political loyalty and armed conflict. Some of the members based themselves in Canada as British loyalists with Sir John Johnson and raided their erstwhile neighbors, while others stood with General Herkimer's American patriots at Oriskany. The

Lodge did not meet again until the war was over; a new Master was not elected until 1784. Eventual recovery was complete, St. Partrick's Lodge becoming No. 4 in the Grand Lodge of New York.

Schenectady, a few miles down the Mohawk River from Johnstown, was near the fighting frontier in 1776 but nevertheless prospered as an American community and supported a Lodge, St. George's from 1774. Organized by members of Masters Lodge, Albany, it met regularly throughout the war,—apparently without loyalist dissention. More than thirty of its members served on the patriotic side. Its first meeting place was in a tavern kept by one of its founders, Brother Robert Clench, who had been a drum major under General Braddock in the French and Indian War. St. George's became No. 6 in the Grand Lodge.

Albany, the home of Union Lodge and Masters Lodge, was the strongest community in the colony, after New York City, and was more fortunate in that it was never captured by British troops. Nor was it a borderland of battle as was the upper Mohawk Valley. Albany was in fact a revolutionary metropolis and military supply base, busy and populous throughout the war. Union Lodge and Masters Lodge did not suffer during those years: they prospered.

Seth Warner, aide to General Montgomery, was a member of Union Lodge, as was Colonel John Chapman, later Grand Master of Vermont; also Colonel Hamtramck, who gave his name to a city in Michigan; and Morgan Lewis, later Governor of New York and eventually Grand Master. Masters Lodge also had many distinguished Revolutionary members, including Brigadier General John Stark. This Lodge took in no less than 150 members during the war, 82 in 1777 alone.

Masters Lodge became No. 5 in the Grand Lodge and Union eventually took its place as Mount Vernon No. 3.

Half-way down the Hudson from Albany, across from and a little north of West Point, was the New York revolutionary capital, Poughkeepsie. Here Solomon's Lodge No. 1, subsequently No. 5 and later succeeded by 196, was warranted by Provincial Grand Master George Harison in 1771, and constituted by Robert R. Livingston, Jr., then Master of Union Lodge in New York City and later (after the war) Grand Master of Masons in the State of New York. At the meeting of 12 June 1771, listed with Robert R. Livingston,

Jr., as visiting brothers, were Peter Hepburn and Benedict Arnold. The latter name, however is obscured though not obliterated by crossed lines and the superimposed letters N. and B. (*nota bene*, note well). This is explained in the minutes of 16 May 1781 when it was ordered that the name of Benedict Arnold be considered as obliterated.

Across the Hudson River in the West Point area, — New Windsor, Nelson's Point, Newburgh and vicinity—there was a great deal of Masonic activity after 1776, especially when large numbers of American troops were there between or after campaigns, as in 1777 and 1782-1783. American Union Lodge met on St. John's Day in June 1779 at or near Gen. Washington's headquarters, and frequently thereafter at the Robinson House; also occasionally at Gen. Patterson's quarters and at Moore's quarters, until the fall of 1779 when it apparently left the area. When it returned in 1782 the Lodge met variously at the Continental Huts, the Black Horse at Verplanck Point, Maj. Wright's quarters, and Mr. Foot's. St. John's Regimental Lodge also met at the Continental Huts and at the Connecticut Huts, at least once at Mr. Coleman's Clarkstown, and twice at Orangetown (Tappan) once the day Maj. Andre was hanged, 2 October 1780. Washington Lodge 10, organized in Massachusetts in 1779, worked mostly as a military Lodge in this area. Some or all of these Lodges may have used the troops' new assembly hall, sometimes called the Temple of Virtue, which opened 29 January 1783.

Gen. Washington attended the St. John's Day celebration of American Union Lodge 24 June 1779, and again in June 1782. On the latter occasion the Lodge assembled with St. John's Regimental Lodge at the Connecticut Huts, proceeded to West Point and joined Washington Lodge in a procession from Gen. Patterson's house to the Colonade for dinner and a St. John's Day oration; then returned to Gen. Patterson's and thence to the Connecticut ballroom. On 27 June American Union Lodge and Washington Lodge thanked Bro. Brooks for the oration,

Six months before the army was disbanded, 27 December 1782, General Washington celebrated St. John's Day in Poughkeepsic with Solomon's Lodge. The minutes show "Bro. George Washington, Commander-in-Chief, Brothers Woolsey and Graham" as visitors.

During this final period at West Point, General Washington re-

ceived Masonic apron and sash from two brothers in France, and thanked them in a gracious letter dated 10 August 1782 "State of New York..." and concluding, "for your affectionate Vows, permit me to be grateful;—and offer mine for true Brothers in all parts of the world..."

The St. John's Lodge celebrating with Solomon's in Poughkeepsie and meeting in Fishkill was the St. John's Lodge warranted in New York City in 1757, the part of it which succeeded in holding warrant in the confusion of 1776. The other part, the loyalist members who remained in the city and continued to meet received another provincial warrant as St. John's Lodge 4. The members who went to Fishkill returned to New York after the British evacuated the city, eventually surrendering warrant No. 2 to the new Grand Lodge and becoming No. 1. St. John's Lodge 4 also joined the new Grand Lodge, presenting a petition on 5 February 1783, representing they are Modern Masons, and praying to become Ancient under this jurisdiction..." which was granted.

Most of the other pre-war New York City Lodges disappeared, never to return. They were there in the 1760's and early 1770's, but by the early 1780's when the war was over most of them were gone. Before 1776 the population of the city was divided but vigorous, loyalists and patriots together, and St. John's had enough of each to make two Lodges. The others apparently had mostly patriot members; certainly not enough loyalists to carry on in a British occupied city.

One which did not drop from sight was King David's. Its Master, Moses Michael Hays, remained in the city until 1780 when he removed to Rhode Island and took the Lodge warrant with him.

Another exception, in addition to St. John's and King David's, was the elusive Independant Royal Arch Lodge No. 8, which turned up after the war, surrendered its warrant and accounted for its proceedings "respecting the appointment of officers and the By-laws" its members found "regular in their work, and duly qualified" and received a renewal of its warrants, eventually becoming No. 2 on the Grand Lodge roster. That this Lodge was working in New York City during the years before 1776 is a circumstantial certainty; that it was working outside the city with patriot members between 1776 and 1783 is an interesting probability. One of its members, Sgt.

Moses Sproule, was with the American Army at Valley Forge, and a silver jewel of his survives, bearing his name and that of the Lodge, and the date 1778. Another member, Sgt. McMillan, was mentioned in American Union Lodge minutes at West Point 8 March 1782 and still another, Bro. Sgt. Edward Miller, received an Independent Royal Arch Lodge certificate dated 17 December 1782.

Except for the activities of the St. John's Lodge Loyalists, most of the Masonic activity in New York City after 1776, and there was a great deal of it, was in Lodges of the British occupying forces, military and civilian. These Lodges belonged to the "Antient" Grand Lodge in London, whereas St. John's Lodge and others owing allegiance to the Deputy Provincial Grand Master belonged to the "Modern" Grand Lodge.

It was a group of these "Antient" Lodges which finally organized the Grand Lodge and they did it, either coincidentally or out of respect for the senior officer of the rival organization, only after the death of Dr. Peter Middleton, "Modern" Deputy Provincial Grand Master, 9 January 1781. Two weeks later some thirty "Antient" brethren representing six Lodges (No. 133, No. 169, No. 210, No. 441, Solomon's and Sion's) met and left the following record: "Minutes of Lodge 169 (Ancient York Masons) held at their Lodge Room on Tuesday the 23rd January 1781 being a Grand Lodge assembled in ample form. . . . when the Rt. Worshipful Grand Master (Br. Mc. Cuen) acquainted the worthy brethren that for the good of the Antient Craft, it would be highly necessary to appoint a Grand Master for this Province, it was unanimously agreed to and do propose that the Revd. Br. Walter (169) to be Grand Master, Br. Brownrigg (441) Senr. Grand Warden and the Revrd. Br. Beardsley (210) Junr. Grand Warden. . . ."

In London on 5 September 1781 the "Antients" (Atholl) Grand Lodge recognized this action by issuing a warrant "to authorize and empower our Trusty and Well-beloved Brethren, Free and Accepted Ancient Masons, who, at the time of this writing, are or hereafter shall become Inhabitants of the Province of New-York aforesaid, independent of any former Dispensation, Warrant or Constitution. . . . We do hereby authorize and empower our said Trusty and Right Worshipful Provincial Grand Master and Grand Wardens, together with their lawful Associates. . . . in Grand Lodge assembled, to nominate,

chuse and install, their Successors... And such Successors shall in like Manner nominate, chuse and install, & c., their Successors, & c., & c., ..."

This warrant was duly received in New York and the following action was taken: "The Grand Lodge for the Province of New York met on the 5th day of December 1782 at the Assembly Hall at Ronbalets..."

During the next few months the Provincial Grand Lodge met frequently in New York City, as did the American Lodges up the Hudson, especially at West Point, but the war was over except for the actual treaty of peace, and great changes were to take place. The British army was to leave, and the American army was to be disbanded. The American military Lodges would cease to work, and the British would either accompany the troops to Nova Scotia or remain in the city and become part of the new state and nation.

The Grand Lodge elected a Grand Treasurer on 7 May 1783 to succeed one who "had gone to Halifax." On 5 June the Junior Grand Warden, the Rev. John Beardsley, "signified his intention of removing from this City and desired to resign." At an Emergent Communication 19 September: "The Propriety of leaving the Grand Warrant... in the Province of New York being fully discussed, it was resolved, that the same should be left and remain in the care of such Brethren as may hereafter... succeed the present Grand Officers, the most of whom being under the necessity of leaving New York upon the removal of His Majesty's Troops."

This action was in pleasing contrast with Sir John Johnson's behavior at the beginning of the war when he took everything with him to Canada. The Rev. William Walter thus became in effect our first Grand Master, leaving to Sir John the dubious distinction of being the last Provincial Grand Master. Nor did Brother Walter settle permanently abroad as did Sir John Johnson. He went to Nova Scotia with his regiment, but in a few years returned to his native Boston and died there as a Grand Chaplain of the Grand Lodge of Massachusetts.

Before the two armies separated and the last remnant of the Province was united with the State of New York, Gen. Washington wrote another of many letters from the Newburgh headquarters he was about to deactivate. This was to Judge Elisha Boudinot, "to ex-

press through you the particular obligations I feel myself under to Mr. Smith (R. W. William Peartree Smith, a distinguished New Jersey Mason who had once been Deputy Provincial Grand Master of New York) for the pleasure I have received from the perusal of his elegant "Ode to the Peace."

The ode began: "At length war's sanguine scenes are o'er, Her dire alarms are heard no more, Through all Columbia's plain: Sweet peace descends with balmy wings, and Heaven-born Independence brings..." and concluded: "Hail Washington! Deliverer, hail! Peace, Independence, Freedom, hail!"



INDEPENDENT ROYAL ARCH NO. 2

by Wor. George W.B. Witten, 1933
(February 1929)

Sixteen years before the Declaration of Independence proclaimed to the world the birth of a new nation, Independent Royal Arch Lodge was chartered. The second oldest Lodge in the State. it boasts of 169 years of continuous work; members of this body have participated in the most stirring scenes of the Republic, and through all the vicissitudes of the Craft in this Grand Jurisdiction Independent Royal Arch has kept its Masonic banners unsullied.

The part played by the Lodge during the Revolution reveals Masonry in a work of service that was of the utmost value in affording a common ground on which brethren of opposing political faiths could meet in amity and concord. Here behind the tiled walls of the Lodge Royalists and Federalists often met upon the square, and though they held differing views, for which many of them gave and took life, yet within the Lodge all remained upon the level. When the time came for the evacuation of the British from New York the Grand Lodge, on September 19, 1783, enacted the following:

"Resolved, That the Grand Warrant shall be left and remain in the use of such Brethren as may hereafter be appointed to succeed the present Grand Officers, the most of whom being under the necessity of leaving New York."

(The Grand Warrant referred to is the Athol Warrant now in the possession of the Grand Lodge of New York.)

Prior to June 3, 1789, this Lodge was known as Royal Arch Lodge No. 8. At that time a meeting of the Lodges was held in New York City, and as a result of a ballot at that meeting it became No. 2, being so numbered in the new Warrant issued June 9, and named Independent Royal Arch.

The Lodge had not affiliated with the Provincial Grand Lodge until 1784, two years after the Grand Lodge had been organized. An extract from the minutes of the Grand Lodge of New York, April 21, 1784, says that "Bro. Clark attended with the Warrant of Royal Arch Lodge No. 8, and surrendered the same to this Lodge praying for a new Warrant from this Lodge. It was moved that a Committee of

the Grand Stewards' Lodge be appointed to visit this Lodge and repeat their opinion on the propriety and regularity of their proceedings."

Minutes of the Grand Stewards' Lodge of May 19, 1784, show that the visit of the committee was satisfactory, and their recommendation was that a new Warrant be issued to the Lodge, which was done. In these minutes the name, "Royal Arch Independent," appears.

Various meeting places of the Lodge mark the growth of New York City. In 1798 it met at 87 Nassau Street, which was then the center of the City. From there, in successive stages, it has gone up town with the City. In 1816 it was meeting in the then Tammany Hall, occupying also at different times the City Hotel, the Howard House, and the Shakespeare Hotel. One of its early laws reads to the effect that "any brother residing a greater distance than three miles from City Hall shall be regarded as an itinerant member, and pay dues at the rate of \$2.00 a year."

It is interesting and pleasant to note that through 169 years of constant work there has been little or no friction in this Lodge. In 1840 Benjamin C. Dutcher, who was then Worshipful Master of the Lodge, had a misunderstanding with William Willis, a fellow member, and Deputy Grand Master. The matter was brought before the Grand Lodge, and for several months the altercations, which seem to have started at nothing and ended in almost a catastrophe, continued. Finally, in the midst of a heated discussion, the Master peremptorily closed the Lodge and walked out, taking its Warrant with him.

A new Warrant was issued by the Grand Lodge, but for forty-four years attempts were made to recover the original Warrant. This was finally accomplished by Bro. Claudius F. Beatty. Bro. Dutcher had left New York, and kept his whereabouts a secret. Though living in exile from his Masonic brethren, he never ceased to cling to the memory of his Masonic affiliations. He jealously guarded the Warrant and stipulated in his will that it be buried with him after his death. Before the event, however, Bro. Beatty found him and after some persuasion induced him to return the Charter to the Lodge. On the 18th of June, 1885, Bro. Dutcher was restored to

the Lodge and personally returned the Charter which he had guarded for forty-four years. By permission of Grand Lodge in 1896 the Warrant issued in 1842 was surrendered, and the recovered Charter of 1789 is that under which the Lodge now works.

In reading the history of the Lodge one often finds that it was the custom on being called from labor to refreshment to send a delegation to wait on "our distressed Brethren in jail, and take them refreshments." The minutes of the Lodge show that on occasions the cost of these refreshments for distressed brethren in jail was sometimes as much as \$10.00, which at the cost of things in those days shows that either there were a goodly number of the brethren in jail, or else those there had a royal good feed. However, it is well to mention that the brethren in jail were there for debt, which was a common thing in the early days of the Colony.

In contrast to the ten-dollar expenditures for refreshments for our brethren in jail, which appears from time to time, is an item of \$10.50 for defraying the funeral expenses of a brother who had died in poverty. Bro. John Scudder, a Christian missionary and a member of this Lodge, wrote from India, where he was working, that \$12.00 a year would support and teach a heathen child. On the records of the Lodge appears the following resolution:

"Resolved, That this Lodge do appropriate the above mentioned sum, to be paid annually for the support and education of a heathen child under the care of our beloved Bro. Dr. John Scudder, and that he be requested to name him 'Hiram Abiff,' in honor of that distinguished Grand Master."

Two conditions which greatly taxed Masonic Lodges and caused the death of many of them were the great Western migration, which started early in the last century and carried on until the late Eighties; and the yellow fever, which ran rampant from time to time. Independent Royal Arch is proud of its record through these trying ordeals to Masonry. In the migration it sent many fine men into the West, carrying Masonry with them and becoming the founders of Lodges that today are strong and healthy bodies. In the yellow-fever scourges the Lodges did much noble work in caring for the afflicted, burying the overwhelming numbers of dead, and providing for the widows and orphans of those stricken down.

Too, Independent Royal Arch is particularly proud of its achievements through the long years of persecution of Masonry that followed the disappearance of William Morgan. Out of five hundred Lodges then in the State all but sixty-five were closed, and many never to be re-opened. Independent Royal Arch met regularly during the entire persecution. In every year it did its work, and was active, although it felt the effects of the prevailing storm severely.



INDEPENDENT ROYAL ARCH LODGE

(from History of Freemasonry in New York by R.: W.:
Dr. Peter Ross, Hon. Mem.)

Of Independent Royal Arch (now No. 2), very little, hardly anything, is known. The Grand Lodge, June 3, 1789, acknowledged that it existed since Dec. 15, 1760, but the grounds of that decision are not given, and there is no evidence that Harrison issued a charter to it on that date, or any other. It is described in the minutes of the Grand Lodge, April 21, 1784, when it applied for admission, as Royal Arch Lodge, No. 8, and it continued to be so called until it was given its new warrant, June 1784, after which it was described "Royal Arch Independent, No. 8." In 1789 the word "Independent" takes first place in the title and has so continued. There is an often repeated statement that it was originally "St. John's Independent Royal Arch."

In many ways this Lodge furnishes conundrums for the Masonic student. Charles T. McClenachan says:

"Many theories, unsatisfactory to a historian, have been advanced as to the creation of this Lodge. Its name, color of clothing, and authorization to work the first three degrees are anomalies. The condition of its early existence challenges inquiry. Its name implies the privilege of conferring additional degrees of another system, those of the Royal Arch, or at least the Fourth or Royal Arch Degree. The word "Independent" in its name is doubtless not without significance. The warrant is claimed to have been issued in 1760 by a Provincial Grand Master; if so, it must have been by authority of George Harison. As George Harison as well as his predecessors was deputized by the Grand Lodge of England, Moderns, to whom the idea of connecting the Royal Arch and the three symbolic degrees under one warrant was repugnant, how could it have been authorized to confer the Royal Arch Degree, to clothe in red, or even to bear a name that is repugnant to the teachings of the Moderns, and was the crowning claim of bitter opponents, the Ancients?

The answer arises: May not the Provincial Grand Master have confirmed an older Warrant, or issued a new one in place of an older, under an agreement that the name and color of clothing might be

maintained, provided the Lodge should surrender its former authority and work only under the "Modern" system? In vain we look for any such Lodge title or number among the lists of Lodges in England, either Modern or Ancient; nor does Ireland, so fruitful in furnishing Lodges to New York, show any evidence upon which to form a judgement, and in the only other country from which such a condition of affairs could emanate—Scotland—shows no signs, we are comparatively in a state of helplessness. Yet, we do find Lodges of symbolic Masonry of a similar nature and coming under a similar condition of circumstances; to-wit, St. Patrick's Royal Arch, No. 156, in 43d Infantry, warranted 1769, Scottish register; St. Andrew's Royal Arch, No. 158, in 2d Regiment Dragoons, warranted in 1770, Scottish Register, and Union Royal Arch, No. 211, in 3d Regiment Dragoons, warranted in 1785, Scottish Register.

If there were Royal Arch Lodges under the names of St. Patrick and St. Andrew in the "field," is it unreasonable to presume that there was a St. John, No. 8, in some of the regiments or battalions that were temporarily in the provinces, and which, like Lodge No. 74, Irish Register, in the 1st (2d battalion) Infantry, left its influence and its indorsed copy of a charter among its newly raised American brethren? The above suggestion is made under the belief that Independent Royal Arch, No. 8, is of Ancient origin."

This lengthy extract has been presented to the reader because it says all that can be said by even the wildest theorist upon the subject. Certainly it leaves the question of the exact origin of this Lodge as much a matter of mystery as it ever was. It is hardly to be imagined that its origin was Irish, as the Lodges of that jurisdiction were known by numbers rather than by names, and we see no reason to conclude that it originated from some Lodge holding a warrant from Scotland. That it existed prior to 1760 we cannot entertain a doubt, and if we would be permitted to present a theory we might say that it was the successor of King Solomon's Royal Arch, No. 2, or was one of the Lodges of a now forgotten group to which it belonged. So far as we know, all the Lodges in the city prior to 1760 were "Moderns," and as McClenachan has pointed out, the very name of Royal Arch was to them a painful one. For this reason, too, we would infer that this Lodge, in 1760, was, for the time, a powerful one, or the Pro-

vincial Grand Master would not have in some way acknowledged a fraternity bearing it as their distinctive cognomen and so giving it a recognized place among men and Masons.

Practically nothing is known of the early history of this Lodge, except that the Grand Lodge acknowledged that it dated from Dec. 15, 1760, when it applied for admission into that body in 1784. The grounds on which this acknowledgment was based are not given, and there is nothing extant to guide us. Its earliest existing records only go back to 1784, but it was a working Lodge when admitted into affiliation with the Grand Lodge—then itself just independent and under the leadership of Chancellor Livingston.

At the (second) meeting of the Grand Stewards' Lodge, April 21, 1784, we are informed that "Brother Clark (Master) attended with the warrant of the Royal Arch Lodge, No. 8, and surrendered the same to this Lodge, praying for a new warrant from this Lodge; the brother also produced the proceedings of the Lodge respecting the appointments of officers and the By-Laws of the Lodge." For some reason, very probably because they had not what might be called a regular warrant, possibly only a document like that which in 1759 started Union Lodge, No. 1, Albany, on its existence, the bit of wall which stood between the Grand Lodge and Royal Arch was more difficult to level than had been encountered by St. John's, No. 2. This is all the more singular when we remember that the very name of No. 8 ought to have in itself been a recommendation to a Grand Lodge of "Ancient" Masons.

However all that may be, the application was simply received and a committee appointed to visit the Lodge "and report their opinion on the propriety and regularity of their proceedings." This committee seems to have performed its duty without delay, for on May 19th a report was submitted that the brethren had "visited the Lodge, found the members regular in their work and duly qualified, and recommend them to the Grand Lodge for renewal of their warrant." This report was adopted by the Grand Stewards' Lodge, and at the next meeting of the Grand Lodge Royal Arch was duly admitted and given a new warrant free of cost, but their designation was changed to Royal Arch Independent, the words its name still bears.



Paul Revere, son of Apollus Revoires, as a successful silversmith; by John Singleton Copley. (Museum of Fine Arts, Boston).

PAUL REVERE (1735-1818)

Editor's foreword: Wor. Edward R. Cusick was a noted ritualist, and a profound and accurate historian, both Masonic and otherwise. He was in demand as a speaker and sometime before his passing stated that although he had not kept a record, his speaking engagements totaled over 600 up and down the East Coast and in Canada. Although the range of his knowledge was almost prodigious, and some of his researches do appear in print, especially in the American Lodge of Research proceedings, the two (according to our thoughts) principal subjects on which he devoted many years of his time were the study of Paul Revere, and that of African Lodge 459 of Boston which was removed from the rolls of English Registry in 1813, and which since that time has developed into the Prince Hall system, a clandestine organization.

Brother Cusick's widow presented his work papers to the Lodge after his death, and these are now in the Grand Lodge storage room awaiting examination. These papers consist of two four-drawer filing cabinets, and five boxes (18x24x12").

His lecture on the Prince Hall system was never recorded, and it was a pity that this was not done inasmuch as it would have spared some poor devil much effort. In respect to his efforts in behalf of Masonry in general, and in behalf of Old No. 2 in particular, of which he never ceased to say words of praise, this article on the life of Paul Revere is placed in the record.

Although Paul Revere will probably continue, as long as history records his name, to ride furiously into the night on a foam flecked steed with his coat tails flying, leaping over stone walls and swollen streams and shouting to every slumbering Middlesex farmer and his spouse that "The British are coming," nevertheless, this was one of his minor exploits and his real merit rests on more solid achievements. He was the son of Apollus Revoires who, at the age of fourteen, was sent to Boston from France about 1716 to escape the Huguenot persecution. He was apprenticed to John Coney, an accomplished goldsmith, served his time, married Deborah Hitchbourn in 1729 and had eight children of whom young Paul, born January 1, 1735, was the second. Paul was practically brought up in his father's shop with the charcoal furnaces, ingots, anvils and hammers of the trade. The family attended the Congregational church on Middle Street with the 170 pound "cockerel" weather vane but Paul was listed as one of the six boys who rang the bells at Christ Church from whose belfry the immortal lanterns were hung. His father died on July 22, 1755 and Paul became the nominal head of the house, destined to carry on his father's trade.

In 1756, at twenty one, he joined the colonial militia raised for his Majesty's service for the expedition to Crown Point to fight the French and the Indians who had just given Braddock and young George Washington such a drubbing in the Alleghany mountains. Paul was no warrior and would never become one but as a second lieutenant in the artillery train, he did a lot of hard work and muddy marching to Albany and then to Fort William Henry at the head of Lake George. Neither side was strong enough to risk the offensive although the Indians managed to pick off a few Americans every day. Paul got back to Boston that winter with his scalp and lived there the rest of his life. On August 17, 1757, he married Sarah Orne and she bore him a child every two years till she died in that cause in 1772. Paul Revere joined the Craft in 1760 and Governor Bernard and Lieutenant Governor Thomas Hutchinson suspected that much of the opposition to the Royal Authority emanated from that Order. The British had won the French and Indian Wars and the colonies now felt they were safe.

Their most threatening enemies were vanquished and, with that fear removed, they no longer felt dependent on the English for their survival. Some say that, with wiser handling the colonies could have been induced to pay their share of the cost of the French and Indian Wars rather than leave it all to the farmers and artisans of England. However, that is without regard to the cry of "Taxation without Representation" which soured the Americans on any tax Britain devised.

The contriving Samuel Adams, the deranged James Otis and the wealthy John Hancock were always on hand to brew the poison and King George III never failed to provide them with the ingredients. Although there were many men in the British Parliament like Edmund Burke and Charles Rockingham, who understood the position of the American colonies and urged conciliation and fair treatment, the King's group heedlessly and recklessly staked everything on a show of force. The lines of E. C. Bentley lend a tragi-comic note to that fateful hour;

*George the Third,
Ought never to have occurred,
One can only wonder
At so grotesque a blunder.*

It was the blonde, young and handsome Doctor Joseph Warren who, among the Masons, won Paul Revere's allegiance and, through Warren, he was drawn into that motley and incongruous group of Boston patriots. A fraternal intimacy and mutual respect developed between the two men although Paul was an artisan in trade while Warren was a man of learning, style and position. By 1762, Revere was well started on his career as a silversmith. He made magnificent church silver, flagons, bowls, and cups, and he was recognized as the best in his trade.

Samuel Adams, now forty two, had seduced John Hancock, James Otis, Dr. Joseph Warren, Dr. Benjamin Church (the counter spy), William Molineaux, John Adams, Josiah Quincy, Benjamin Edes, Paul Revere, and many others into his conspiratorial group. They were not all committed revolutionists at that time but Sam Adams was clever enough to hold them all under his wing. Paul Revere was included in the inner circle because he was a respected member of the artisan class which gave it a wide base and they could enlist his services in more menial tasks unfitted for Harvard intellectuals. Esther Forbes excellent book entitled "Paul Revere and the World He Lived In," which supplied much of our information, says of Boston of that day; "Boston had long been famous for street fighting. Many of her riots seem to have arisen more from desire for excitement than a sense of grievance. The amusements of rioting, drinking, and going to church were never denied the poor. By this time many of them were tired of church and drinking costs money."

Sam Adams soon saw these mobs were useful to his purpose and he was suspected of enlisting their services when needed. A pattern of mob action, which seemed more designed than spontaneous, began to develop. Adams could always stage a street riot or a public disturbance when it fitted into his plans. In rapid succession, the events built up to the inevitable climax.

In 1765 hard times hit Boston. The boom of the war years was over. Merchants and banks went down like a house of cards. Shipping was curtailed and Sam Adams blamed it all on England. The Stamp Act aroused bitter opposition in all the colonies. The famous Boston Liberty Tree, located at what is now the corner of Washington and Essex Streets, was the gathering place for the crowds where incendiary charges and inflammatory speeches were made, hated effigies

hung, mobs organized and bonfires planned. From there the mob marched to burn Thomas Hutchinson's mansion.

In the spring of 1766, The Stamp Act was repealed as an act of British conciliation but Paul Revere, as one of the Sons of Liberty, continued to attend all the back room meetings in the various taverns where Sam Adams kept the pot boiling.

By June 1768, the Sons of Liberty and their mobs had so terrorized the local officers of the Crown that they all fled to Castle Island for safety. This brought eight of his Majesty's ships and two royal regiments to Boston in September from Halifax. The troops marched up King Street with drums beating and fifes playing. The Quartering Act, designed to force the citizens to house the British soldiers was resisted but, on the whole, the town behaved peaceably. The Red Coats were soon accepted as matter of course and welcomed by most respectable Bostonians as some insurance against mob rule. In fact many British regulars deserted and found wives and homes in the Bay Colony and the young British officers added spice and gayety to the slightly drab Boston social life. In the spring of 1769, Governor Bernard thought it a very good time to retire and Thomas Hutchinson became the last royal governor of Massachusetts.

Things were much too quiet for Sam Adams and the Sons of Liberty. Badgering, provocation and insults to the British regulars assumed a systematic and organized character till at last, on March 5th 1770, in front of the State House on King Street at eight o'clock in the evening, word was out for the mob to gather. Several animosities were contrived to start the excitement. A boy accused a soldier of jostling him. Voices rose, the crowd pressed in, the soldier was pelted with snow balls, ice, oyster shells and coal. He attempted to protect himself. Somebody called "Fire" and another "Massacre." The streets filled. Crispus Attucks, a big mulatto, threatened the soldier and he called "Turn out the guard." Captain Preston and eight men came at once from the guard house. A sudden blind rush at the officers was made by the mob. Some one, but not Captain Preston, called "Fire" and five citizens of Boston lay dead in the snow before Captain Preston could get in front of his men to prevent a second blast. Thomas Hutchinson dispersed the mob by promising that justice would be done and Captain Preston and his eight men were arrested for murder. The incident went

down in history as the Boston Massacre but Sam Adams had very neatly secured his martyrs and, for the rest of his life, he never let Boston forget them.

Paul Revere must have been there that night for, in the Boston Public Library, is a pen and ink diagram, signed by him, of where the soldiers stood and the victims fell. He also prepared the famous engraving of the British regulars firing into the group of citizens in front of the State House, obviously designed to serve as propaganda for the Sons of Liberty. But Patrick Carr, shot through the abdomen, lived four days and gave testimony that the regulars fired in self-defense after taking more abuse than he had ever seen soldiers willing to suffer.

Sam Adams shrieked for vengeance on the "butchers" but he was secretly glad to have the defense of the British soldiers in the hands of his good friends, John Adams and Josiah Quincy, on whom he could rely not to drag his name into the trial as the responsible citizens of Boston were beginning to suspect the secret organization Adams led, that was keeping the town in a turmoil. The British soldiers were acquitted but Sam Adams was on the side of the angels and couldn't lose. The British Tea Tax of 1773, insignificant in its monetary load on the colonies but odious because of its injustice to the merchants, became a mountain of tyranny in Sam Adams skillful hands. It was enough to revive the patriots, whom even John Adams scourged, with some pretty strong language, as the scum of the town, interested only in riot and turmoil.

In the meantime, Sara Orne Revere died and in September of 1773, Paul married Rachel Walker who took fine care of Sara's children, bore him eight more, and with whom he lived in the most cordial happiness till her death in 1813. However, Paul was able to tear himself away from his bride of two months when the first of the tea ships, the Dartmouth, arrived in Boston Harbor. Twenty-five men, among whom was Paul Revere, watched that November night in 1773 to be sure she did not attempt to unload her tea under the hateful terms of the Townshend Acts. The next morning Paul Revere was delegated as one of five to ride to the neighboring ports to warn that the tea ships might try to unload at their wharves. The Dartmouth lay in Boston Harbor for 18 days and she must unload in 20 days or be liable to seizure. On December 16, 7000 people

gathered in and around Old South Church waiting to see what would happen. Josiah Quincy counselled moderation but the crowd was with Sam Adams and voted that the tea should not be landed. When it was learned that Hutchinson had refused to clear the Dartmouth to sail without unloading the tea, Sam Adams said "This meeting can do nothing more to save the country." With a war whoop, the crowd rushed for the wharf. The Masons, Patriot Clubs, Lodges, Radical Groups, all contributed men and boys disguised as Indians; 150 men and boys, among which John Hancock's voice was recognized, went aboard the three ships and dumped the cargoes into the low tide; 342 chests of tea valued at some eighteen thousand pounds sterling were floating from Boston to Dorchester; dawn was breaking before the job was done.

This was an overt insult to the British crown. Governor Hutchinson left for England never to return to his native Boston which he loved, and General Gage took over. On May 10, 1774, the Port of Boston was closed to all sea-borne traffic until the town paid for the tea it had destroyed. Paul Revere rode to inform New York and Philadelphia of the outrage. A storm of protest arose from all the colonies for if Boston could be so treated, why not all the others? Now any "evil" could be expected from the British Parliament. Help and food poured into Boston from the other colonies but Boston itself sank into the doldrums. Joseph Warren drew up the famous Suffolk Resolves practically calling for civil war and Paul Revere mounted the saddle again and rode with them to the Continental Congress in Philadelphia. Governor Gage knew that his position was precarious and was agreeable and reasonable as possible, hoping things would quiet down but he was finding it harder to occupy Boston, build fortifications and feed his troops. His wagons were turned over, boatloads of brick sank mysteriously and laborers refused to work. He also knew local troops were drilling in the inland towns and he was plagued with desertions.

Paul Revere rode again on December 13, 1774 to Durham, N.H. to warn the citizens there to take the arms from Fort William and Mary in Portsmouth Harbor before the British could reinforce it. The Portsmouth Militia under John Sullivan did this very neatly but it marked the end of British patience. It was insurrection of the most overt sort and Gage had to act or pack up and go home. Sam Adams and

John Hancock deemed it advisable to get out of Boston and went out to Lexington in early April of 1775. Dr. Joseph Warren remained in the city and Paul Revere made him two artificial teeth. Governor Gage had plenty of Tory informers and he knew arms and ammunition were being gathered in Concord and he decided to act. He would cross to the Cambridge side by water and march the few miles to Concord and seize the military supplies of the rebels.

It was obvious by April 15th what was up. Sam Adams and John Hancock in Lexington were about to start for Philadelphia to attend the Second Continental Congress. Paul Revere rode out to warn them on Sunday and returned through Charlestown where he told Colonel Conant that if the British went out by water "we would show two lanterns in the North Church Steeple—and if by land, one, as a signal." By Wednesday, the news leaked out that the British were going by water to Concord. At ten p.m., Joseph Warren told Paul Revere to ride to Lexington to be sure Hancock and Adams were on their way. Two lights were hung in the old North Church. Billy Dawes left earlier by way of Boston Neck. Paul Revere met Bently and Richardson who were to row him across to Charlestown. They forgot cloth to muffle the oars but a whistle under the right window produced a flannel petticoat. They eased past the frigate Somerset that was stationed there to prevent just what they were doing. They leaped to dry land. Wealthy John Larkin provided his best horse and at eleven o'clock, Paul Revere swung to the saddle and rode off in the moonlight.

He outdistanced two British officers on horseback near Cambridge who pursued him till they mired in a clay bank. At Medford he awakened the captain of the minute men and "after that I alarmed almost every house till I got to Lexington." He told Adams and Hancock of the one thousand British troops that might appear at any moment. Dawes arrived and the two riders started for Concord. About half way, a group of British officers caught Revere but Dawes escaped. They took Revere's horse and left him afoot near Lexington when they heard gun fire. Paul reached Lexington in time to join Hancock and Adams who had decided to take off for Woburn. It was morning now. Captain John Parker and some sixty or seventy minute men, mostly farmers, were forming ranks on the green. Revere was retrieving Hancock's trunk of papers

from an upper chamber in the tavern when Major Pitcairn with six companies of British regulars arrived. Revere rushed off with the trunk full of treasonable papers too soon to hear the Major shout "Disperse, you rebels, disperse." A shot rang out. The British answered with a volley. Eight of the provincials lay dead, and ten wounded. The British resumed their march to Concord and Sam Adams when he heard the rattle of gun fire, is said to have exclaimed "Oh, what a glorious morning!"

The British entered the town of Concord peacefully enough. They had been marching all night, and had a bit of stimulating excitement at Lexington, so they demanded their breakfast which was served to them on the green and for which they properly paid. There seemed little to do but find and destroy the arms when word came that a number of Colonials had gathered on the far side of the bridge. Colonel Smith sent some men to reenforce the regulars at the bridge. The rattle of musketry was heard and the British regulars quickly returned to report that they were greatly outnumbered and that the farmers were excellent marksmen. Help and relief for the British had been dispatched by Gov. Gage under Percy who started too late in the morning to be of help.

Col. Smith, greatly outnumbered began the disastrous retreat. The entire country side was aroused and every man in the county wanted a shot at the British. The shots at the bridge had inflamed the instinct of every farmer to defend hearth and home. Thoroughly familiar with the countryside, the Yankees dashed through the woods while the exhausted British marched down the road like targets in a shooting gallery. The Minute Men harassed the fleeing British till the retreat turned into a nightmare. From Lincoln, Carlisle, Chelmsford, Bedford, Acton, Westford, Watertown, and Weston, the natives had gathered and fired at the British, who were likened to spent dogs with their tongues hanging out, from behind every stone wall, house, barn and tree all the way to Cambridge. Colonel Smith would have surrendered if there had been someone in authority to whom he could offer his sword. The British had been under fire for twenty-four hours by the time they reached Charlestown and camped on Bunker Hill. Almost 300 Red Coats were killed or wounded and the colonials had lost nearly 100. The Americans accused the British of burning and pillaging every house in their

path and murdering and mangling the unarmed, aged and infirm with shocking barbarity. Governor Gage reported the most brutal and barbarous conduct by the rebels who scalped and cut off the ears of the British wounded. There was no drawing back now. Sam Adams had his war.

A bill passed by Congress in February 1925, and approved by President Coolidge, authorized the Post Office Department to issue a series of stamps to commemorate the 150th anniversary of the Battles of Lexington and Concord to be celebrated throughout New England on April 19 and 20, 1925. In suggesting the designs, an effort was made to have one of the stamps carry some tribute to Paul Revere but lost out through lack of influence. As a compromise to the friendly rivalry between the citizens of Lexington and Concord, it was decided to honor both places on the stamps. The five-cent stamp shows Daniel Chester French's statue of "The Minute Man" beside which is inscribed the first stanza of Emerson's "Concord Hymn."

*By the rude bridge that arched the flood,
Their flag to April's breeze unfurled,
Here once the embattled farmers stood,
And fired the shot heard round the world.*

Paul Revere never got back to Boston till the British evacuated it a year later. He stayed in Watertown and his family joined him there in May. Although he couldn't operate his silversmith shop, he was paid five shillings a day by the colony for riding express and he was engaged by the Provincial Congress to cut copper plates and print money for the colony. All the Whigs left Boston and all the Tories hurried there to enjoy British protection. On June 17, 1775, the battle of Bunker Hill was fought. Major Pitcairn was killed and so was Paul Revere's good friend Dr. Joseph Warren whose mutilated body was identified by the two artificial teeth Revere had just made for him.

Paul Revere never saw combat in the Revolutionary War. He was instrumental in getting a powder mill into production at Canton, Massachusetts by May, 1776. In March 1776, the British left Boston and Revere and his family returned to the city and he was made a Lt. Col. and Commander at Castle Island. In February 1777, he was commissioned to explore the casting of cannon in Boston. Al-

though Revere was disappointed in having no appointment in the Continental Army and was confined to service in his state, it must have been positively desolating for Sam Adams and John Hancock to simply sit in the Continental Congress for a few years, and then be retired from the national scene because their behavior was considered too provincial, small minded, and radical for great affairs of state, particularly when fussy little John Adams was regarded as a genuine statesman and was soon leaving for France on important business.

Boston was a gloomy town in the winter of 1777-78. Food was scarce. Flour, rice and coffee were practically out of every man's reach. Violence and crime were common and it was recorded that "Highway robbery is now practiced in the streets of Boston every night." So it was cheering to have the French fleet, under Count d'Estaing, sail into Boston Harbor numbering twelve ships of the line and fifteen frigates. Governor Hancock entertained them royally even though conversation was limited and Bostonians had to learn the hard way that Frenchmen did not eat frogs whole out of the Frog Pond. In June 1779, the British landed a small garrison at Castine, Maine with three armed sloops to establish a naval base. This was a threat against Boston shipping and an expedition was dispatched to dislodge them in which Col. Revere took part with 100 men under his command. The naval force and the militia were not in proper accord and nothing was accomplished till four British ships arrived which proceeded to run the continental ships aground and the 1800 militia had to get home on their own resources. Revere lost track of his men in the turmoil and it was a long heart breaking trek back to Boston for the portly 44-year old Colonel. Charges were brought against him of disobedience, cowardice and poor behavior and he was relieved of his command at Castle Island. He was eventually cleared of the charges which were made by others on the expedition who were trying to find a scape goat. Revere says in his diary that at this time "I thought it best to go to my business again."

Paul Revere began to import hardware, cloth and wall papers from England through some Tory friends in London. The War was over with the surrender of Yorktown in October of 1781. The China trade was booming in Boston and his shop was a center for silks, china ware, coconuts and monkeys and he made a great deal of fine

silver for these prosperous ship owners and captains. He copied the shape of these large Chinese Export bowls for his early Paul Revere bowls, now so sought after, and the shape of his silver pitchers were copied from the Liverpool pitchers, then in great demand. He also made money shipping ice to the West Indies and became a prosperous, responsible citizen as well as a generous provider for his now very large family. He headed the delegation through the streets of Boston to tell Sam Adams, then governor, that they had voted to ratify the constitution. He started his foundry in 1788, and it is estimated that he cast some 400 bells in his remaining years, one of which still hangs in King's Chapel on Tremont St. He also cast quantities of ship bolts, spikes, braces and pumps. In 1800, he was contracting for his mill in Canton for rolling copper, which was a big venture and, at sixty five, he risked everything he possessed in building it. He put up \$25,000 of his own money and the United States Government lent him \$10,000 and 19,000 pounds of copper. If he failed he would be completely ruined. He succeeded and, in 1803, the frigate Constitution was overhauled and resheathed with barracade proof Paul Revere copper to start out after the Algerian pirates. His son, Joseph Warren Revere, went to Europe in 1804 to study bell casting and copper fabrication in England, France, Holland, Denmark and Sweden. Revere was enjoying working with Robert Fulton on the critical copper boilers for his mad dream—a steam ship! And best of all, the dome of the new state house up on the hill was covered with Revere copper.

By 1816, all the famous personalities were gone except John Adams and Paul Revere and, at eighty one, they both got around quite well on their own legs. Paul died on a Sunday in May 1818, and of the bells that rang that day, many were of his own casting. All over New England from Cape Cod to Castine, and as far south as Savannah and the West Indies, his bells were ringing. His shimmering silver was used in the sacraments of hundreds of New England churches that day and, up and down the country, his silver proudly adorned the service and tea tables and dining halls of the well born. In the obituaries were found such comments as "He was one of the earliest and most indefatigable Patriots and Soldiers of the Revolution—Seldom has the Tomb—closed upon a life so honorable and useful."

The 25c stamp issued in 1958 by the U.S.A. shows Gilbert Stuart's

1813 portrait of Paul Revere painted at the order of his son, Joseph Warren Revere for which, along with a companion portrait of his mother, Rachel, he paid Mr. Stuart the sum of \$200. It is difficult to picture this prosperous, genial old man of seventy-eight, in the portrait, as the vigorous, hard riding man of forty galloping through Middlesex County in the cold spring moonlight calling the alarm for the countryside but so will he be remembered except by those who have seen the magic of his handiwork in the museums of the world. It seems strange that the Post Office Department did not select the portrait painted by his friend, John Singleton Copley, about 1769, which shows Revere as a young man fully capable of such an undertaking. This Copley portrait was discovered after having lain in an attic many years and was restored and now belongs to Mrs. John Revere of Canton, Massachusetts.

The most remarkable thing about these stamps commemorating Boston's part in the Revolution is the selection of Paul Revere as the main protagonist which he most certainly was not. Revere made no significant contribution to the intellectual, philosophical, emotional or executive aspects of the movement. He simply was not that kind of man. He was essentially only an outside runner and doer of odd jobs for the principals; his main value to the group was his artisan status and freedom from any conspiratorial or self interest. Why he was selected for this honor by our Post Office Department over Samuel Adams, who furnished the brains and drive, and John Hancock, who supplied the money and prestige and both of whom were men of infinitely greater cerebral awareness of what they were up to and the risks involved, can only be explained by the fact that Longfellow wrote his stirring poem around Paul Revere while Sam Adams and John Hancock have gone unsung. In this instance, it was truly a case of the "Man on Horseback" as far as the Post Office was concerned. However, no man could better embody the characteristic of the skillful, resourceful, sharp, enterprising, shrewd and opportunistic Yankee, who began and laid the groundwork for the commercial expansion of the nineteenth century, than Paul Revere. (U.S. Specialist).

A BRIEF POSTAL HISTORY OF THE COLONIAL PERIOD

by Wor. August A. Perse 1949, 1966.

It appears that the first evidence of postal activity on the American continent was the request by colonists of New England in 1638 for a regular postal service. This petition was at first rejected by Charles I, but in the following year on 5th November 1639 Richard Fairbanks was appointed the first postmaster of Boston. He operated a coffee house and was licensed to collect one penny for every letter he handled. Communications were slow and travel was light, and consequently a rapid postal service was not really needed, but by 1693 a form of postal service was formed between Boston, and Providence by Andrew Hamilton, deputy for the contractor, Thomas Neal. A General Letter Office was established in Boston. A letter dated April 1703 is said to bear the first postmark. This was a manuscript "B. sh" and was written on a cover sent from Dorchester, Carolina, via Boston to Barnstable, Mass.

In 1704 Edmond Drummer inaugurated a transatlantic mail service, with small vessels intended primarily for service to the West Indies from Britain. Another line was set up by William Warren from Bristol, England, to New York which lasted about two or three years; rates were about one shilling per letter.

The 25th November 1710 Act of Parliament established postal regulations for the North American colonies; transatlantic rates were one shilling per letter. The colonists considered these postal regulations to be a form of direct taxation and the service was not heavily patronized. A Chief Letter Office was established at New York, and authorized for other places in the colonies as need should require.

Entire letters, meaning envelopes and contents, from this period are rare, and peculiarly enough postal historians in England obtain their greatest "finds" in the old files of religious institutions, who evidently kept their correspondence with great care.

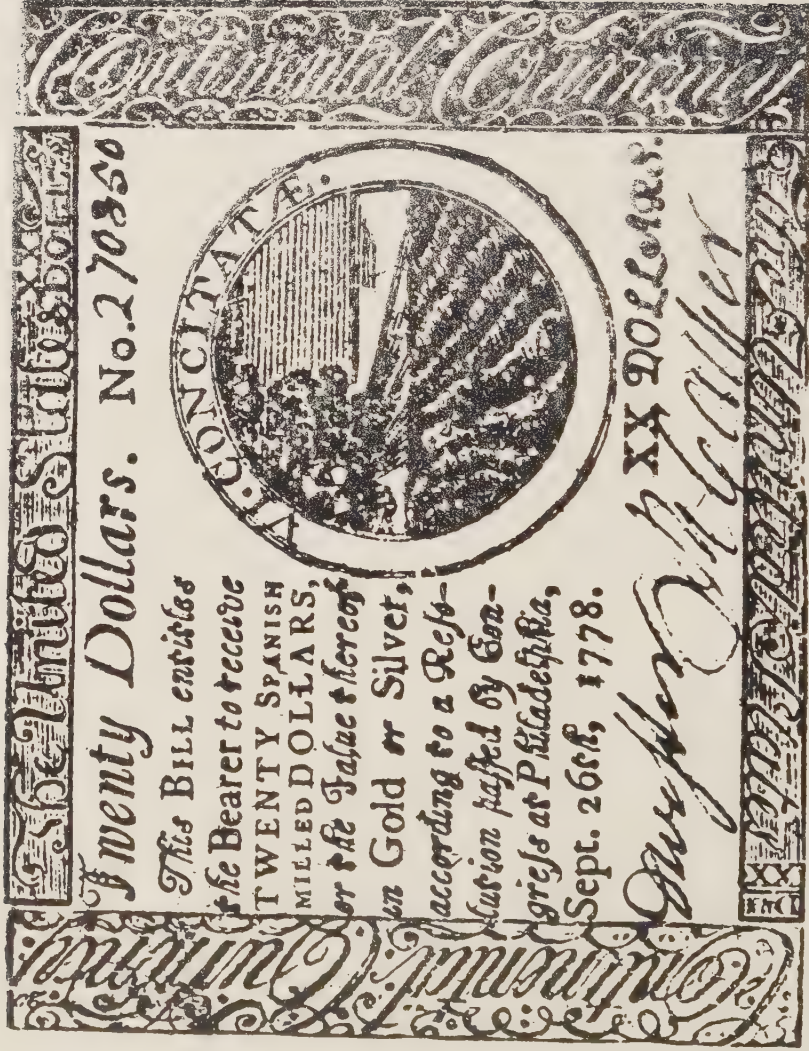
Our attention is called to the period of the 1740's which produced a strong religious revival throughout the Colonies. Although at first, many colonists were religious dissenters their difficult life in the Americas, and the lack of persecution for their spiritual beliefs softened their attitudes, and perhaps their militant religious be-

liefs. The "Great Awakening" was a movement led by persons such as Jonathan Edwards, and it is believed that this "revival" contributed to greater need for communication, hence more letter writing. For whatever reason, much activity became apparent in postal matters. Benjamin Franklin proposed his Albany Plan in 1754 which in effect was a union to combat common problems but the Plan was not overwhelmingly accepted at that time.

The first packet service from England to New York in 1755 began with the sailing of the Ship Earl of Halifax, but there were only four voyages in the first two years. The first mail service from the Colonies to Canada commenced in 1755 when ship exchanges were made between Boston and Halifax, N.S.

The first handstruck postmark is recorded in 1756. This is a two-line "NEW YORK" in black. During the next twenty years many other post offices began to use these "straight-line" postmarks in order to recognize and rate incoming mail. In 1766 this type of postmark was used in Annapolis, Hartford, and in Philadelphia; and a few years before 1770 were used in Boston, Charles Town, and in Williamsburg. Postal historians have found, to date, twenty-three different post offices which used these marks up to the official end of British administration in 1783. In 1790 there were about seventy-five post offices in operation in the U.S.

In 1764 Benjamin Franklin and Thomas Foxcroft visited almost all of the Colonies, and made extensive surveys of communications and postal requirements. The peace treaty following the Seven Years War of which the French and Indian War was the precursor, gave Canada and a great portion of Florida to the British, and regular packet service was established between Falmouth, England, and Charles Town in 1765. During the next few years there was a regular exchange of mail between New York and Montreal, Trois Rivieres, and Quebec. The 400-mile journey from New York via Albany to Montreal took nine or ten days on horse, sailing vessel, and by canoe. An entire postal system simply grew overnight; a great deal of which was without British Government sanction. The entire complex became too much to be handled through slow communications between the home office and the Colonies, and it was soon discovered that Britain had bitten off a great deal when they assumed control of



Twenty Dollars Continental Currency of 1778. "I wouldn't give a continental."

Canada. The war had been very expensive; direct taxes had to be levied, and one thing led to another.

Here are the overseas postal letter rates for 1764-1765: (1) New York to Montreal 1sh; (2) New York to Quebec 1/3d; (3) 100-200 miles at 8d per letter; each additional 100 miles 2d; (4) ship letter rate was reduced to 2d London to New York.

Here are postal rates of some earlier periods: (1692-1694) up to 80 miles 4d-4½p; from Philadelphia to Connecticut, Maryland or to Virginia 9d; from New York to Boston, Maryland, and to Virginia 12d; from Boston to New Jersey and Philadelphia 15d; from Boston to Maryland and Virginia 24d.

Postal rates for a single letter sheet in 1910: London to New York 1sh; West Indies to New York 4d; New York to New London or Philadelphia 9d; New York to Newport, R.I., Providence, Boston, Portsmouth, or Annapolis 1sh; New York to Salem, Ipswich, Piscataway, Williamsburg 1/3d; New York to Charles Town 1/6d; within 60 miles of Newport, Boston, Portsmouth, Annapolis, New York, Perth Amboy, Bridlington, Charles Town, New London, Philadelphia, Salem, Ipswich, Piscataway and Williamsburg 4d; within 61-100 miles of Newport, Boston, Portsmouth, Annapolis, New York, Perth Amboy, Bridlington, Charles Town, New London, Philadelphia, Salem, Ipswich, Piscataway, Williamsburg 6d.

Although the early rates were quoted in pence sterling, great and complicated currency fluctuations existed between the Colonies, making rate-markings extremely difficult. For instance, the regular currency value would have to be multiplied by three times to equal the old Tenor Bills of Massachusetts. For this reason, early rates were usually marked in grains and pennyweights of silver; one dwt being equal to 24 grains, or 3d sterling.

A brief comment might be made here concerning the early settlement of the American continent. We can be certain that those shores had been visited many, many years before the first European settlement made in 1565 by the Spanish at St. Augustine. Sir Walter Raleigh named his colony "Virginia" where there were two unsuccessful attempts made at settlement, in 1585 and in 1587. Nine years later the Sarah Constant, the Goodspeed, and the Discovery reached Chesapeake Bay in May of 1607 when the first permanent

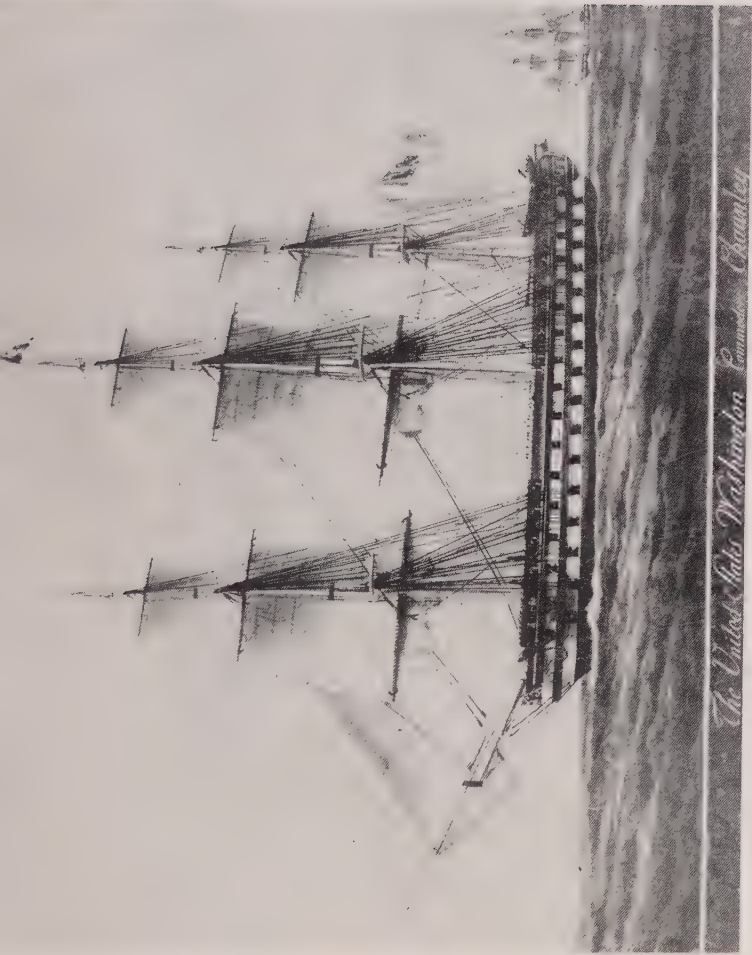
English settlement was made at Jamestown, Virginia. This could be considered the first British colony, but other successful settlements were made by the French, Dutch, and by other Englishmen. Each of the English colonies had a governor, chosen by the King except in Delaware, Maryland, and in Pennsylvania. Legislatures were instituted based principally on the English system with the mother country having the right of veto. At no time did the British develop an effective, centralized government which could have produced a united colonial system, and it has been advanced that this might have been the true cause of the breakdown which followed. The Colonies were independent of each other and consequently travel between them was slow as was communication; the rudiments of which appeared only in about 1693; eighty-six years after Jamestown.

For those interested in collecting these early letters or messages we must say that they are not easy to find, and when sold at auction bring high prices. Those early letters in addition to lack of postal markings usually bear the letters "Q.D.C." or "W.G.P." being French, Latin, or English abbreviations for "Whom God Guide or Preserve" and were usually carried to Europe "by favour." Departure Notices of ships were displayed in coffee houses with a bag for the collection of letters. Each letter would be first endorsed with the name of the ship and her captain; the bag would then be passed to the ship's captain who would receive one penny for each letter carried. An 18th Century Act of Parliament made this gratuity legal.





Commodore Isaac Chauncey U.S.N., an oil painting by John Wesley Jarvis; owned by the City of New York.



The United States Washington Commanded by Chauncey


Commodore Chauncey took command of the U.S.S. Washington, a new ship-of-the-line, at Portsmouth, N.H. in the summer of 1815; later he became Mediterranean Squadron commander; from a watercolor by Francois Roue in 1829.



U.S. Corvette John Adams from an original oil by John Wesley Jarvis.



A view of the running fight of three hours and forty minutes between the U.S. Fleet under command of Comdr. Isaac Chauncey, and the British Fleet of a superior force commanded by Sir James L. Yeo on Lake Ontario, the 11th September 1813; from a tinted drawing by M.M. Peter W. Spicer who was on U.S.S. Sylph during this action. U.S. ships depicted are: Gen. Pike (21 guns); Madison (24); Sylph(16); Oneida(24); Gov. Tompkins (6); Fair American(3); Ontario(2); and Lady of the Lake(3). British ships: General Wolfe (21); Royal George (22); Lord Berusford(14); Earl of Moria (14); Sir Sidney Smith(12); Prince Regent(16). The fleets are shown in two parallel lines, with the American line above. (original in possession of Mrs. Donald Spicer; photo by U.S. Navy.)



Naval action on Lake Ontario 10th August 1813—A view of the night action of one hour and forty-three minutes between part of U.S. Fleet under command of Commodore Isaac Chauncey, and British Fleet under command of Sr. James L. Yeo; from a tinted drawing by Master's Mate Peter W. Spicer who served aboard USS Oneida during the action. U.S. ships depicted are General Pike (28 guns); Madison (24); Oneida(24); Governor Tompkins(6); Fair American(3); Ontario(2); Penn(3); Conquest(3); Ash(2); Julia(2); and Growler(2). British ships: General Wolfe(21); Royal George(22); Lord Berusfore(Brig 14); Earl of Moria(14); Prince Regent(16); Sir Sidney Smith(Schooner 12). The British Fleet is shown sailing between parts of the American Fleet. (U.S. Navy photo.)



The U.S. Corvette John Adams commanded by Capt. Isaac Chauncey some time before 1812.

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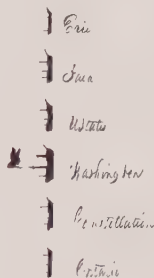
Friday 31st August 1815

Commenced with light breeze from the North.
 At 1.20 P.M. got underway in company with
 the rest of the Squadron. The Erie from Anise
 joined the Squadron.
 At 1.30 P.M. Cape Campana bore North, the
 South point of Capra N.W. by N. the Squadron
 preserving the line of sailing abreast.
 Made two tack in sail as occasion required
 At 5 P.M. discovered the Island of Stromboli
 bearing S. by E.
 At Meridian Stromboli bore S by E distant
 12 leagues. Breeze fine pleasant.

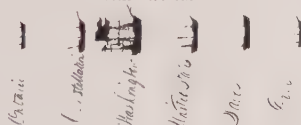
Lat. 43°

Order of sailing

Line ahead.



Line abreast



page from the log of Ship-of-Line U.S.S. Washington showing pen and ink
 sketch of each ship of the Mediterranean Squadron in order of sailing: line
 ahead, and line abreast. The flagship of Commodore Isaac Chauncey, the
 Washington, carried Hon. William Pinckney from the States on a special mission
 to Naples in the matter of adjusting claims of American merchants against that
 kingdom in August 1815.



The U.S. Corvette John Adams commanded by Capt. Isaac Chauncey some time before 1812.

H K F Courses Winds

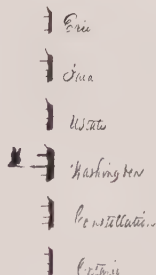
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Friday 30th August 1815
 Commenced with light breeze from the North.
 At 1.20 P.M. got underway in company with
 the rest of the Squadron. The Gun from Bahia
 joined the Squadron.
 At 3.30 P.M. Cape Campana bore North, the
 South point of Cuba N.W. by N. the Squadron
 preserving the line of sailing abreast.
 At 5 P.M. took in sail as occasion required
 At 5.45 P.M. discovered the Islands of Stromboli
 bearing S. by E.
 At Meridian Stromboli bore S by E distant
 12 leagues. Calm and pleasant.

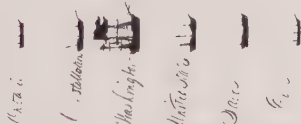
At 6 P.M.

Order of sailing

Line ahead



Line abreast



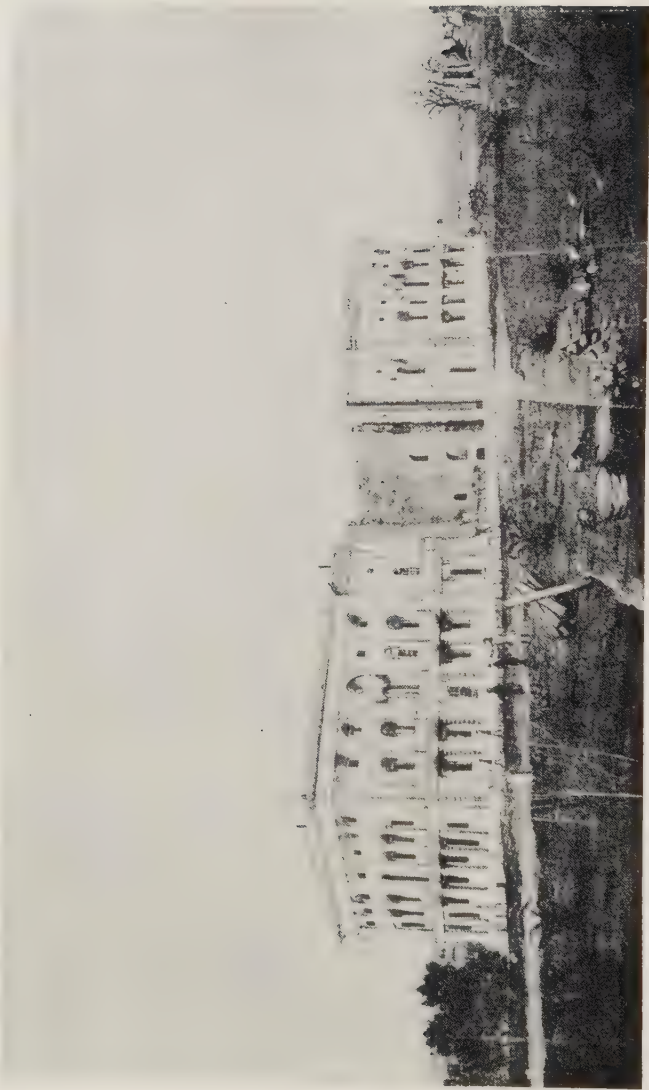
A page from the log of Ship-of-Line U.S.S. Washington showing pen and ink sketch of each ship of the Mediterranean Squadron in order of sailing: line ahead, and line abreast. The flagship of Commodore Isaac Chauncey, the Washington, carried Hon. William Pinckney from the States on a special mission to Naples in the matter of adjusting claims of American merchants against that kingdom in August 1815.



(above) The U.S.S. Chauncey (DD-3) about 1908; built in 1898; lost 1917 in World War I; (below) the U.S.S. Chauncey (DD-296) at Mare Island, Cal. 8th July 1919 shortly after commission; she was wrecked in 1923. (photographs by the U.S. Naval Historical Center.)



Captain Isaac Chauncey; portrait drawn and presented to the U.S.S. Chauncey (D-1) by Albert Rosenthal, 1920.



Remains of the Capitol following the British attack on Washington, 1814. A drawing by Chittenden from Glenn Brown, *History of the U.S. Capitol* (Wash. D.C. 1900).

COMMODORE ISAAC CHAUNCEY U.S.N. (1772-1840)

Biographical Notes by Capt. Philip Ransom Osborn, U.S.N. ret.

Refs: National Cyclopedia of American Biography—Vol VIII p. 95;
pub. by James T. White & Co. N.Y. 1924;
Dictionary of American Biography Vol. IV p. 40;
Scribner's New York 1930.

Note: "Commodore" was a courtesy title used when a senior officer was acting as a "Flag" Officer in command of several ships. There was no higher rank than "Captain" till the Civil war when Farragut was made an Admiral.

Issac Chauncey was one of our famous and distinguished naval officers of the early U.S. Navy, serving in the quasi-war with France, war against the Barbary pirates, War of 1812, and at his death was President of the Board of Navy Commissioners (at that time constituting what we now call the Department of the Navy). He had two destroyers named for him, DD3 (1898-1917) and DD296 (1919-1923). He was initiated in Independent Royal Arch Lodge in 1796.

He was born at Black Rock, Fairfield County, Conn. Feb. 20, 1772; one of the several children of Wolcott and Ann (BROWN) Chauncey. One of his forebears was the 2nd president of Harvard University. In early life he served in the merchant service in the West Indies in the employ of John Jacob Astor. He was appointed a Lieutenant in the then brand-new U.S. Navy at age 26 in 1798, and was made First Lieutenant of the new frigate **PRESIDENT**, where he served under Truxton and Preble. In 1802 he was made C.O. of the **CHESAPEAKE** in the squadron sent against Tripoli.

He was promoted to Master-commandant in May 1804 and to Captain in 1806. He was commandant of the New York Navy Yard till 1812 when he was made C-in-C on the Lakes with headquarters at Sackett's Harbor, N.Y. in the war against Great Britain, with power to build, purchase and hire vessels, appoint officers, enlist seaman, buy stores, and establish Navy Yards, with the purpose, in conjunction with the land forces to obtain control of the lakes.

He personally took command of our forces on Lake Ontario while Lt. Elliott and later Commo. Perry took command on Lake Erie. York (Toronto) and Ft. George were captured and a short time later (10 Sept 1813) Perry won the famous battle of Lake Erie ("We have met the enemy and they are ours"). The situation on Lake Ontario

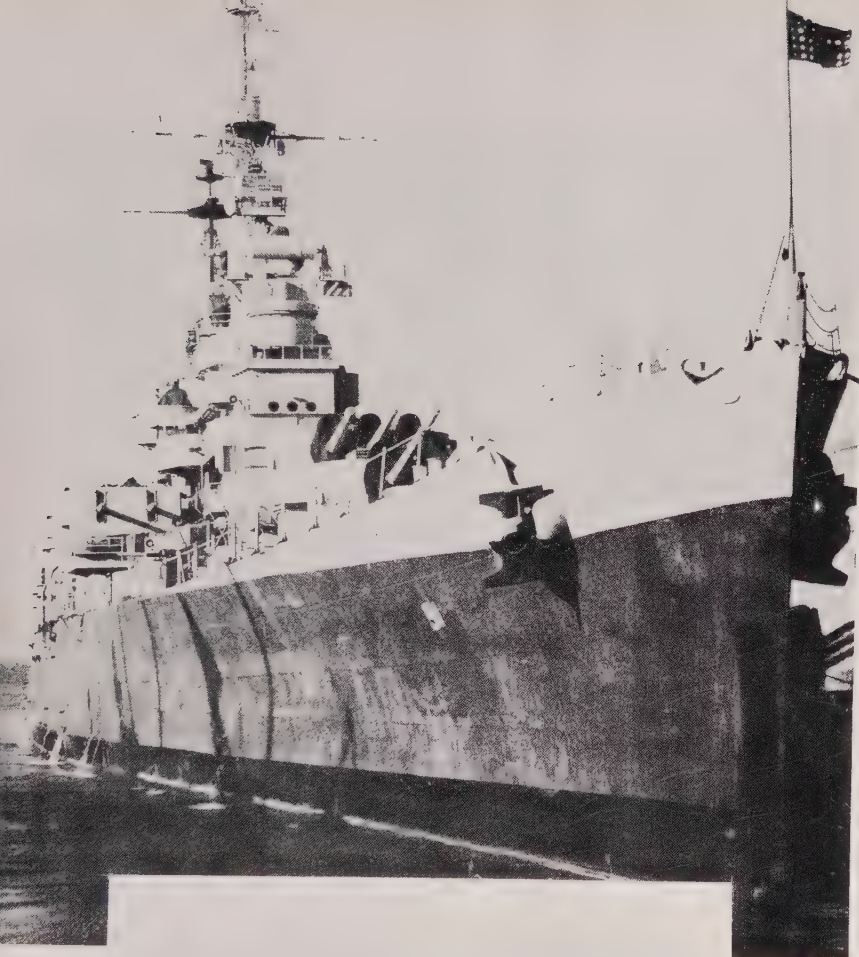
remained indecisive with Chauncey and Sir James Yeo, the British commander, engaging in a shipbuilding contest, till the end of the war in 1815.

In the summer of 1815 Chauncey was ordered as C.O. of the new ship-of-the-line WASHINGTON at Portsmouth, N.H. and later as squadron commander of the Mediterranean Squadron where he and the consul general at Algiers negotiated a treaty of peace with Algiers.

From 1820 to 1824 he served as one of the three Navy Commissioners (Navy Department) in Washington, D.C. and from 1825-1832 he was again commandant of the New York Navy Yard and from 1833 till his death in 1840 he was again one of the Navy Commissioners; and for the last three years the president of the Board of Commissioners.

He was married to Catherine Sickles of New York City, and had two sons Charles W. and John S. who also became naval officers. He is buried in the Congressional Cemetery, Washington, D.C.





U.S.S. Oklahoma City in San Francisco; Coit Tower in background. Capt. Dashiell Livingston Madeira commanding 1945-46; Wor Master in 1952



U.S.S. Keyes, Flagship Dest. Squad. 3; Capt. Philip R. Osborn, commanding.

MILITARY SERVICE OF MEMBERS DURING THE CIVIL WAR

At first there was no need to prod men into joining the Federal Army, especially after the smarting defeat at First Bull Run. Thousands rushed to volunteer, and the armed forces had to assimilate about 500,000 recruits; all spoiling for a fight but not knowing the first thing about organized warfare. However, by the end of 1862 there was a manpower shortage and on 3rd March 1863 the Enrolment Act was passed; this was a kinder name for a draft law. Before this on 17th July 1862 Congress enacted the Militia Act which soon proved to be very inadequate.



Grand Army of the Republic Medals from First Lieutenant through Colonel.

There were several methods whereby one could outwit the Enrolment Act: by leaving for Canada or other foreign countries which many did; by accepting the Section 13 Commutation Provision whereby one could avoid military duty by a payment of \$300; or by providing a substitute. This latter "escape route" was available until July 1864, and there were a number of brokers doing a fairly good business providing substitutes. There were exemptions for physical or mental defects or other good reasons such as being the only son of aged or infirm parents; the father of motherless children under twelve years of age; or the only brother of orphaned children under twelve; one could be exempt if two members of the same family group were in the service.

The Enrolment Act was distinctly unpopular because most of the public thought that a volunteer system would be sufficient. Violent draft rioting broke out, not only in New York City but in other cities. So bad, that many city governments appropriated commutation for every single draftee. It would appear that the Old Lodge certainly did a great share in supplying men for the military service. About thirty-eight members are identified positively. It must be possible that many more were in the naval forces, and many were of private rank or who joined the colors in other States. The only records consulted were those listing New York regiments.

Charles F. Allen, 1st Lieut., 7th Rgt. N.Y.

Frank S. Allen, Lt. Col., Divisional Inspector, N.Y. Vols.

Thomas S. Atwood, 1st Lieut., 56th Rgt. N.Y.

William A. Barnes, 1st Lieut., 4th N.Y.

W.R. Bell, 2nd Lieut., 59th N.Y.

Edward Bradley, Asst. Surgeon, 11th N.Y. (1st Zouaves).

Robert B. Clark, 1st Lieut., 1st N.Y.

Charles S. Coffin, 2nd Lieut., 53rd N.Y.

William De Lacy, General, 37th N.Y. Vols.

George W. Earle, Asst. Surg., 81st N.Y.

William C. Frost, 1st Lieut., 85th N.Y.

Edward S. Hoffman, Surgeon, 90th N.Y.

Delos M. Johnson, 1st Lieut., N.Y. Light Artillery.

Charles W. Kitchen, 1st Lieut., 38th N.J.

Thomas S. Lane, 1st Lieut., 18th N.Y.

James R. Lawrence, 1st Lieut., 176th N.Y.
 Henry N. Martin, 1st Lieut. 36th N.Y. (Washington Vols.)
 Henry S. McKenna, Ensign U.S.N.
 Charles F. Merle (rank and command not known; probably not a
 N.Y. regiment.)
 Robert J. Mitchell, Capt., 128th N.Y.
 Charles H. Morris, Capt., 84th Brooklyn.
 Henry E. Mosher, 2nd Lieut. 12th N.Y. Cavalry.
 James B. Nelson (E.A.) 2nd Lieut. 11th N.Y. (Fire Zouaves).
 John L. Odell, Secret Service.
 William A. Perkins, 2nd Lieut. 158th Brooklyn.
 Allen A. Pierce, Pvt., command unknown.
 Henry L. Potter, General 71st N.Y. (brother of Bishop Henry
 C. Potter).
 Edward H. Reed, Asst. Surg., 35th N.J.
 Edward Reynolds, Capt., 59th Inf. N.Y.
 John F. Steele, U.S.N.
 E. H. Thurston (S.W.) Major 71st N.Y.
 Thomas B. Van Burcn, Colonel 102nd N.Y.
 Richard Vose, Colonel 71st N.Y.
 Henry R. White, Capt. 27th N.Y.
 Robert C. Wilson, 1st Lieut. 13th N.J.
 Edwin B. Young, Asst. Surg., 11th N.Y. (Fire Zouaves).
 Dr. William R. Whitehead, with Confederate Army.

In Spring of 1862 McClellan's army was unable to move from Washington unless the Federal forces controlled the York and James Rivers by commanding Hampton Roads. On 8th March three Confederate ships of which ironclad "Virginia" was the largest entered Hampton Roads, set fire to Federal frigate "Congress" and sank sloop "Cumberland" with little damage to themselves. That evening Federal ironclad "Monitor" steamed into the Roads and the following morning put out to do battle with already damaged Virginia.

The battle lasted four hours; "Virginia" was crippled and driven off. This was the first encounter in history between ironclad warships. Despite the nature of the encounter, the 11th New York Regiment listed in its battle honors this naval engagement! Just what their contribution was it is difficult to conceive.



One of the rare and colorful patriotic covers produced about 1862 by Samuel Magnus, 12 Frankfort Street, New York City. This was No. 10 of his "U.S. Naval Expedition" series depicting the 11th New York (1st Fire Zouaves) at the naval battle of Hampton Roads.



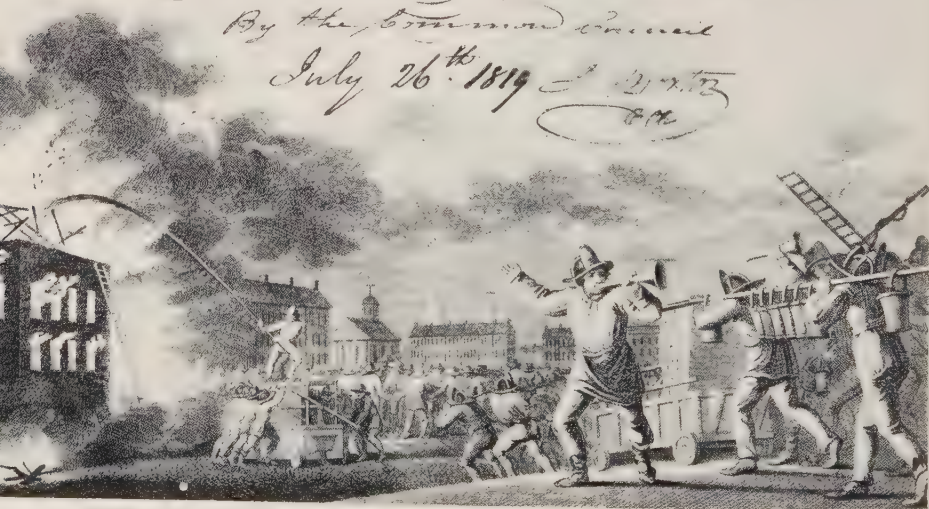
Supply

Engine No. 1

We are to certify
that William Roome is pursuant to LAW
nominated and appointed one of the
Firemen of the City of New York.

By the Common Council

July 26th 1819



Certificate given to Bro. William Roome, 26th July 1819, as a Fireman of the City of New York. Many members of the Lodge were Volunteer Fireman, and at the opening of the Civil War enlisted in the 11th New York Volunteers, later to be known as the Fire Zouaves. (Engraved by Peter Maverick from a drawing by Archibald Robertson, 1807. (N. Y. Hist. Soc.)

The patriotic covers produced by Charles Magnus in the Civil War depicted stirring scenes from the campaigns and it is supposed that the one illustrated refers to the Battle of Hampton Roads.

The troops depicted are Zouaves. The dress originated as the uniform of an Algerian infantry in the service of the French Foreign Legion.

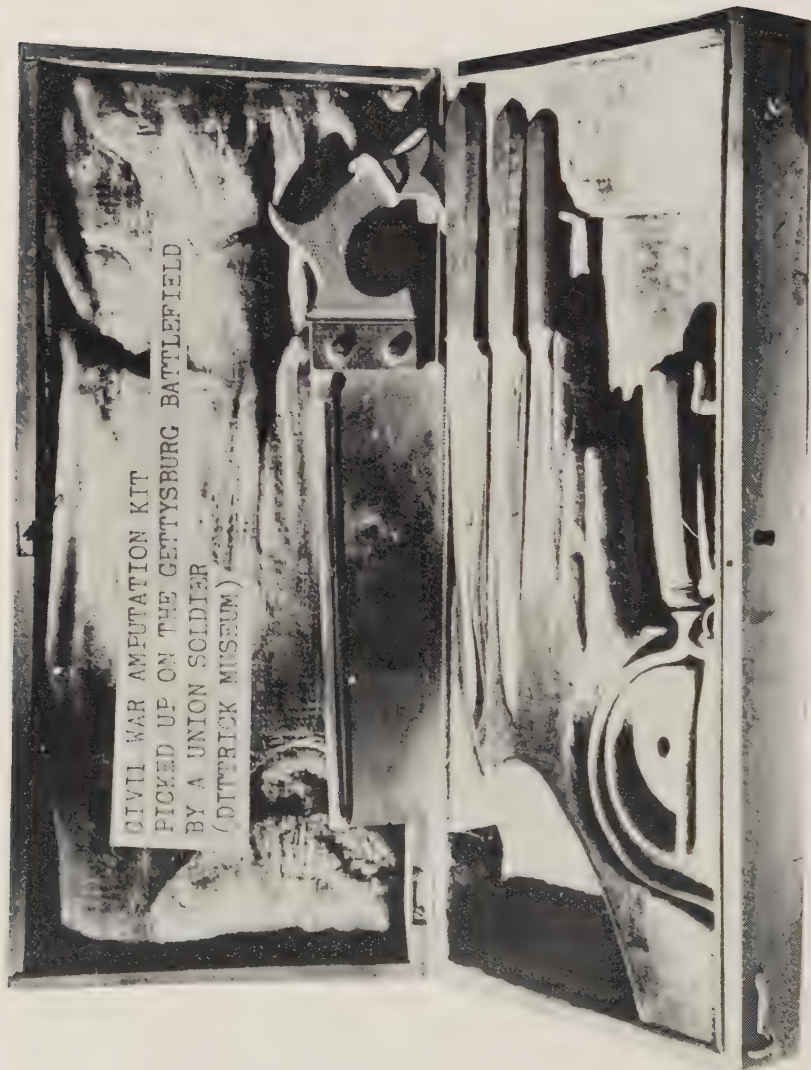
Two regiments of Zouaves were formed during the Civil War. One was the 5th New York, also known as "Duryee's Zouaves." He formed and at the start commanded the regiment. The other was the 11th New York (also known as the 1st New York Fire Zouaves, and as "Ellsworth's Zouaves"). This regiment was made up of volunteer firemen from New York City, who were noted for their flamboyant dress and precision drills. E. Elmer Ellsworth was their drillmaster—later their commander. He was killed in an incident in an inn in Alexandria Va., which town was in part occupied by the regiment. Ellsworth's death was illustrated by Magnus and other publishers of envelopes during the War.

It was a popular pastime for wealthy young "bloods" of the day to act as volunteer firemen in the towns and with the outbreak of war they not unnaturally sought adventure by turning their brigade into a military unit, generally providing their own individualistic and often colourful uniforms and, as was not unusual, their own arms and horses.

The "Virginia" had originally been launched as the frigate "Mer-rimac" (named after the New Hampshire river) but was sunk by the Federal Government in the Norfolk Yards at the outbreak of the Civil War in 1861. Refloated and renamed by the Confederates, her claim to fame lay in the Battle of Hampton Roads after which she returned to the Norfolk Yards and was sunk when the Yards were evacuated on 11 May 1862.

The ironclad "Monitor" was built to the design of John Ericsson (1803-89), a Swede who, after service in the army, came to England seeking wider scope for his engineering talents. In 1826 he co-operated with John Braithwaite to build the steam locomotive "Novelty" and then concentrated his interest principally on marine engines. Finding the British Admiralty did not recognize his skill he went to America where he lived for the rest of his days. Turning his atten-

CIVIL WAR AMPUTATION KIT
PICKED UP ON THE GETTYSBURG BATTLEFIELD
BY A UNION SOLDIER
(DITTRICK MUSEUM)



tion to defensive armour plating for warships and improving marine engines he made his reputation and in 1861 designed his armoured turret ship "Monitor". As a result of the success of this vessel, the British Admiralty became interested in armoured turret ships and from this historic action grew the now obsolete ironclads and dreadnoughts.

NEW YORK CITY IN 1975

by August A. Perse P.M. (1949, 1966)

Before attempting to create a word-picture of conditions in New York City in this Year of our Lord 1975, as they affect the average Lodge member who must use the subways and local transportation we will present a brief statistical view of the Masonic organization in the City. Both subjects might be treated in separate volumes as the sociological and ethnic changes taking place so rapidly do affect the member of a New York Lodge whether he likes it or not. Both subjects must necessarily be brief due to space limitations, the high cost of paper, the high cost of labor, and the very vastness of the subject matter.

A study was made using the Proceedings of the Grand Lodge of the State of New York 192nd Annual Communication (1973) as a base.

There are at present ten Masonic Districts in Manhattan consisting of 205 Lodges of which 166 meet in either the 23rd Street or in the 24th Street Buildings. At the German Masonic Temple on East 15th Street 21 Lodges meet; and the remaining 18 meet as follow: Bayside 1; Flushing 1; Brentwood 1; Bay Ridge 1; Ridgewood 5; Long Island City 1; Lynbrook 1; Bronx 2; Staten Island 1; Brooklyn 4.

The Bronx District consists of twenty Lodges of which 17 meet in that Borough, and one each meet in Dobbs Ferry, Yonkers, and in the 23rd Street Temple in Manhattan.

The Kings District (which is contiguous with the Borough of Brooklyn) consists of three Masonic Districts comprising 50 Lodges of which 33 meet in Brooklyn; 4 at 23rd Street; and the balance in Queens as follow: Forest Hills 5; Hillside 1; Richmond Hill 5; and 2 in Floral Park (Nassau County).

The two Queens Districts consist of 35 Lodges of which three have moved into Nassau County: one each to Woodmere, Floral Park, and to North Bellmore. There are eight Lodges in the Richmond District (Staten Island) all of which continue to hold their meetings there.

Preparing this history and especially the Index was a joyous experience. At first it appeared to be a "monstrous" undertaking but

as the work progressed it seemed as though I more and more became a part of that "Stream of Life" we call Old No. 2. I suddenly realized what Brothers Morrill and Cusick, and so many others meant when they spoke so lovingly of the "Old Lodge." I came to know those men who gave so much of themselves for an ideal. I am certain that there were many others who came regularly to meetings, who helped with "setting-up" of the Room, who performed so many of those necessary chores, who assisted with the work of the Fraternity outside the Lodge Room, and who also gave of themselves. Most of these men are not mentioned here as they evidently did not make such substantial contribution as to merit secretarial notice.

Lodge notices, according to G.L. fiat would be dry announcements as though the outside world were avidly waiting to extract some Masonic secret by the reading of a lodge notice. The Old Lodge, on the contrary, always maintained, or at least tried to maintain, an atmosphere of friendliness and affection, one for another. There were moments when some "prima donna" figuratively fought to have his own way. It must have been this way many times during the life of the Old Lodge, but after their "tide" began to recede and level heads again took command the old fraternal spirit and love of one another became manifest.

Our Lodge notices sometimes were small masterpieces and were expressions of thought which Masters from time to time believed would stir up the dormant spirits among us. Masonry in New York City during 1966 to at least the present time (1975) was and is in poor condition. Losses throughout the State netted about 7,000 per year average. Averages figures for that period were 3,300 unaffiliated, and 1,600 dimitted while raising, affiliations, and restorations were about 4,900; the same total figure. The sad factor was the loss by death of 50,095 Brothers in that period or an average of 7,150 per year. This huge group were not being replaced.

Add to this the so-called "social engineering" being carried on by all levels of government, deranging old and comfortable neighborhoods by injection of low-class and criminal elements, many from outside the City. Lack of religious feeling, strong self-interest called ethnic advancement, and the plain arrogance of ignorance expedited exodus of the worthwhile element of the population from the City of New York. The most energetic and most criminal elements poured

into the City. They were coddled and actually welcomed although it was so evident that they, to a great extent, were bent on destruction. These people managed to not only dirty and wreck their own homes but to scribble and paint the subway stations and cars and to terrorize the white population, especially the older people. The City under the John V. Lindsey administration became a place to avoid; the authorities including the police were supine and fearful of riot and destruction. The police were constantly threatened by organized groups accusing the law enforcing agencies of "abuse of power." The Federal Supreme Court encouraged so-called "minority" groups by their one-sided decisions seemingly always in favor of the criminal, as though he were being abused, and the police were at fault. Public funds were and are still being given profusely to those who do not and will not work. Seventeen-story apartment houses were especially built for these people who promptly turned these new buildings into dirty slums, immediately terrorizing the entire area, rifled mail boxes, roamed the streets day and night at will. There are over 3,000 deaths by violence in the City of New York each year. Is there any wonder that very few were hardy enough to attend Lodge on 23rd Street?

The subways after 8 p.m. until 4 a.m. were supposed to be guarded by police who often were attacked by gangs and shot with their own revolvers. Only certain cars in a subway train were open for passengers so that the police could properly supervise. And yet, to view television programs one might receive the impression that all blacks were either doctors, lawyers, judges, professors, highly cultured persons, or persons of highest artistic attainments.

Signs in subway cars: "Rape Line 233-3000 telephone; A Police-woman will help you." "Governor Wilson wants the mugger (robber) to be afraid to ride the subway." "For your greater safety between 8 p.m. and 4 a.m. only cars in the forward section of each subway train will be open except in heavily-traveled areas where all cars will be open. Please cooperate with Transit Police by using the forward part of trains where required. N.Y.C. Transit Authority." With all this so-called protection, roaming gangs of young hoodlums, many armed with heavy canes roam the subways, molest passengers, and simply raise pure hellishness. In this day and age a revolver or pistol becomes a "Saturday Night special;" rape becomes "molestation;" robbery becomes "mugging;" stealing an airplane and kidnapping pas-

sengers and crew become "hijacking;" and if a citizen were to protect himself by the use of force he would receive swift justice from the courts and the police. Present law provides that a person protecting himself against violence is guilty if he commits violence. Mirabile dictu! Unbelievable, but true.

Similar conditions drove Lodges, Chapters, and Commanderies from the Harlem and Edgecombe districts twenty years ago and bid fair to do the same in the 23rd Street area. On an evening in May 1974 a man attending his Lodge entered the men's toilet and found a negro awaiting him with a revolver. Two men shortly thereafter were reported prowling around the Lodge rooms, evidently looking for victims. On 12th November 1974 a delivery men entering the 24th Street entrance of Masonic Hall in broad daylight had an object placed at the back of his head and was ordered to give up his money.

In the First Manhattan District there are 2,800 members on the rolls of the several Lodge and only 1,200 reside in the City of New York. Of the 190 Members of our own Lodge 129 live outside of New York City and State.

During the five-year period of 1970-1975, an official New School Survey showed that the city's total population fell by over 25,000. The report also revealed that the ethnic breakdown of the city population changed during the period. Between 1970 and 1973, whites went from 62.5% of the entire population to 56.8%, while blacks increased from 37.5% to 41.1%, according to the survey.

But perhaps the key finding was the fact that the rate at which whites are leaving the city is increasing rather than leveling off, as many observers had believed.

Another statistic that must be of interest and great concern to New York City Lodges is that the 1974 school population is now 63.7% negro, negroid, or Hispanic. This figure will undoubtedly increase so that the Old Lodge and presumably other Lodges will be sorely pressed to find suitable candidates for the mysteries of the Fraternity. Living in this wilderness called New York City demands the constant exercise of wit, courage, and determination.



MASONRY IN JAPAN IN 1975. 。

By Bro. Nicolaas Schenk, B.S., M.A., M.B.A.

In 1966 an interesting book was published privately for the Grand Lodge of F. and A. Masons of Japan, titled: "Masonry in Japan, The First One Hundred Years 1866 to 1966." Gathered from official records, transactions, minutes, and letters the compiler M.W. Nohea O.A. Peck, PGM of the Grand Lodge of Japan, intended the book to be a landmark for the one hundreth anniversary of Masonry in Japan.

For the average Mason interested in as brief a review of what records there are available on the history of Masonry in the land of the Rising Sun the book presents a glossary of reports presented with only an aim to show some continuity. It is however NOT a true history of Masonry in Japan for a variety of reasons. In the first place when we speak of Masonry in America or Masonry in England or Masonry in Indonesia we automatically think about, respectively American Masons, English Masons or Indonesian Masons. Likewise when we speak of Masonry in Japan we think, and rightfully so, of Japanese Masons.

However, as everyone who has visited Lodges in Japan knows, if tomorrow all non-Japanese would leave Japan it is doubtful if there would be enough Japanese Masons left to keep more than one or two small and insignificant Lodges in operation. When we consider the situations of the various Lodges operating in Japan we find that the great majority are operating on U.S. military or naval bases.

True, and all too often this is pointed out when someone inquires about it, the Grand Lodges of Japan had a number of grand masters with Japanese names and some of these were indeed Japanese. Similarly, other Masonic organizations do have among their officers a number of members with Japanese sounding names. However, in reality the number of actual Japanese Masonic leaders is small and insignificant compared to the great majority of Americans. Even the couple of English and Scottish Lodges, in fact, are primarily composed of American members. This has always been so and, perhaps, will remain so.

What is the reason for this? Are the Japanese not interested in

Masonry, do they still regard Masonry as a forbidden secret society? The answer to this is not simple.

To begin with when Masonry came to Japan, shortly before Perry arrived with warships prepared and ready to start the shooting should the Shogunate refuse to open the door to foreign trade, Japanese were forbidden to join by their government. In later years, prior to World War II, there appeared to be an unwritten understanding between the few English and Scottish Lodges in Kobe and Yokohama, and the Japanese government whereby foreigners would be permitted to hold Masonic meetings provided that they would not allow Japanese to become members of the fraternity.

In those pre-war years there was little to do for the foreigners in Japan in their leisure time. There were practically no movie theaters, there were no golf courses, no Lion's Clubs, no t.v. or fast transportation (except for some short subway runs in Tokyo). In general, the foreign trader and or diplomat was obliged to go to the Club to pass the time for a while before going home. As result with so little to do in off duty hours, it was a real pleasure for many to attend to a Lodge meeting once a week and be among brethren for a while.

During World War II Masonry could not operate simply because practically the entire foreign population (except Germans and a few Swiss, Swedish, and others) had left Japan.

After the conclusion of World War II the Occupation Forces in the larger areas such as Tokyo, Yokohama, Osaka, Nagoya etc. brought Masonry back to life in a typical American military way. An American Grand Lodge was asked for permission to start Masonic work (conferring degrees) under dispensation and Tokyo American Lodge began to hold meetings in, of all places, the Wac's dormitory, in what was then Tokyo Kaikan right in the very center of Tokyo between the Imperial Palace-Grounds and the Grand Central station.

Soon, however, newly-arrived military forces from the Philippines began to advocate a closer tie-up with the Grand Lodge of the Philippines and so the dispensation of the American Grand Lodge was not renewed, but replaced with a dispensation and later on charter from the Grand Lodge of the Philippines. Also the Scottish and English Lodges in Yokohama and Kobe were brought back to life with a healthy inflow of American military.

The activities were enormous, The military had even less diversion than the pre-war civilians and so, being far away from home, they took great interest in the degree work that each week was performed in the Lodges, and one after another on all military bases Lodges were established.

Occasional visits of Masonic dignitaries from the Grand Lodge of the Philippines brought to these Japanese Lodges just about the only Masonic oratory most of the new military Masons had ever experienced. In particular, P.G.M. Baraudi (later Philippine representative to the United Nations) and a born orator had not much trouble keeping the young Masons spellbound whenever he embarked on an oration devoted to the wonders of Masonic philosophy. Alas, such visits were all too rare and so the only thing the young Mason was taught was how fast he could become a Master Mason, enter the Scottish Rite and become a 32nd Degree Mason; followed the next month or so by crossing the hot sands and becoming a fez-bearing Shriner.

In fairly short time well over two thousand non-Japanese Masons were initiated, passed, and raised with a good number of these becoming Scottish Ritters and Shriners. No Japanese as yet had knocked on the door. With a great need to fill the vacuum that was created when the teachings of the State Religion had proved itself to be a fallacy, the Japanese were ready to embrace and join anything that could replace their lost faith. Masonry with its great philosophical values had an excellent chance to become the great savior for Japan. This was understood by some of the Masonic leaders of that time. They approached the Grand Lodge of the Philippines and General Douglas MacArthur. General MacArthur almost instantly gave permission to allow Japanese nationals to become Masons when a list of prominent prospective Masons of Japanese nationality was presented to him. On that list were the names of Prince Higashikuni (the former playboy of the Imperial House but nevertheless a man of great influence in spite of his ripe age), Prince Eung Lee (or Rhee) the heir to the throne of Korea who was living as a "guest" in Japan under protection of the Imperial Household. In addition to these two members of the great nobility there were the names of Kasai, former speaker of the House and member of parliament and known for his

pro-American interests; George Togasaki, a born American who had lost his American citizenship when he returned to Japan prior to World War II and was at this time president and editor of the Japan Times, the largest English daily in Tokyo. Kempei Shiba, the Editor of the Asahi Evening News, the second largest and most influential English daily also was on the list together with a string of lesser but definitely influential Japanese figures including Hatoyama who was destined to become Premier.

The Grand Lodge of the Philippines was presented with this confidential list as well as the information that the great General Douglas MacArthur, hero of the Philippines and a member of the Grand Lodge of the Philippines himself had graciously given his permission to accept into Masonry those Japanese who had been screened by the C.I.C. (Counter Intelligence) likewise gave permission to accept Japanese. Needless to say that the entry of Japanese into Masonry was played up rather highly and it must be admitted that the names of those who did become Masons were outstanding. History would show however that what the typical American military type of Masonry was offering the Japanese was not suitable to fill the existing philosophical vacuum. All too soon the Japanese found out that all they were offered was degree work without sound explanation, lectures that were simple recitations from the degree-booklets and, exaggerated oratory that au fond was rather empty.

Not a few of the Japanese who had entered Masonry in the hope it would provide the means and steppingstone to a firmer philosophy of life, soon lost interest and failed to go beyond their initiation. Some who were so fortunate as to receive from an interested non-American Mason who was associated with the Quatuor Coronati Lodge of Research, some books that explained Masonry and Masonic philosophic thought, were able to sustain their interest and in due course passed through the degrees as well as the Chairs and later were to become Grand Master of the Grand Lodge of Japan. M.W. Br. Komatsu, a truly fine Japanese and for many years President of the America-Japan Society; George Togasaki who was to become President of Rotary International; and Prince Eung Lee were among those who received the highest office in Masonry.

Despite the efforts made to have more Japanese embrace Masonry,

progress was almost insignificant, because the American military (mostly non-commissioned officers and G.I.'s) was too little cognizant of the very sharply defined standings of the Japanese. Throughout the centuries Japanese had been extremely class-conscious, and for a shoemaker to associate with a literaryman or a shopkeeper to parlange with nobility was just unthinkable and regardless of what had been decreed in regard to the abandonment of the nobility, the blood crept where it could not flow. In other words it was plainly impossible to expect that, to mention just one example, the late Prince Eung Lee would rub elbows with a Japanese who was working as a laborer with the occupation forces and barely had finished junior high school without either or both feeling some discomfort.

Yet a couple of years after the first Japanese were initiated into Masonry a handful of far-thinking non-Japanese introduced the Lion's Club into Tokyo and without making too much fanfare (certainly not more than the fanfare made by the Masonic orders) the first club soon sponsored a second, a third, and in a mere few years spread over Japan with several thousands of Japanese today proudly displaying their Lion's Club insignia. This we believe is an indication, if not more, that if the Masonic fraternity had been less typical American military, Masonry could have become indeed as successful in Japan as the Lion's Clubs, if not more so. True today the Grand Lodge of Japan displays a rather fair number of Japanese names on their officer's roster. However, not all who have a Japanese name are Japanese. True that there are a fairly large number of Lodges operating in Japan while there is a large Scottish Rite, and Shrine and a number of other Masonic organisations. There even are a couple of Lodges which use the Japanese ritual. However, it is one thing to show strength on paper and a horse of a different color to be indeed strong in active membership participation. Not a few Lodges are meeting once a month or twice a month and have to exert all efforts to get enough members together to fill the chairs so as to be able to open and close the Lodge. And as far as the Japanese membership is concerned too few are showing enough interest to attend to lodge meetings while no longer we find among the names of the Japanese members those of truly great influence on the Japanese scene.

Are we to conclude then that Masonry as it is today in Japan

is on the decline and has no future? The answer to this important question is not an easy one to give. In the first place it should be borne in mind that no longer would it appear that the Japanese are theologically or philosophically living in a vacuum. Buddhism, Shintoism, and a variety of new Japanese religions including the notorious Sokka Gakkai with its political offspring, the Komeito, are doing more or less a landslide business while the Lion's Clubs and the Rotary Clubs are doing terrifically well, and keep growing. On the other hand Japanese family life is gradually changing and adopting a more or less international character with married men frequently appearing in public with their spouses where they formerly would go out alone. In short a change for the good is taking place among the Japanese and it is this change which very well could lead the way for Japanese becoming more seriously interested in Freemasonry. Here and there we can distinguish among the non-military Masonic leaders a more pronounced interest for Masonic thought rather than "processing masonic degrees."

Against this is the fact that still far too much Masonry in Japan carries what we may almost call the stigma of being military and specifically American military for which the average Japanese has a growing aversion. It goes without saying that sooner or later the American forces will leave Japan completely and already a number of former bases have been returned to the Japanese while the military on the mainland of Japan has been more or less concentrated in a few spots relatively separated from the main cities. It must be expected that in the not too distant future this movement will increase and U.S. forces personnel will decrease still more in number. Provided that with this decrease of U.S. military side, Free Masonry can attract more of the civilian, business community of the non-Japanese nations (there are over 60,000 non-military, non-Japanese businessmen's families in Japan) we certainly can expect a much more, shall we call it, mature Masonic activity with the interest centered more on what Free Masonry has to offer in philosophic thought, etc. If this happens it will become relatively easy to attract a much larger segment of the well-educated Japanese business circle to become interested in the oldest Fraternity in the world, and with that become inspired Masons willing and prepared to spread Masonic

thought effectively throughout the Japanese Islands.

Our good old No. Two, being itself an offspring of a military Lodge wholeheartedly expresses the hope that Free Masonry in Japan soon may be well on the road of becoming a non-military organization able to attract the necessary civilian leadership needed to make the Fraternity a haven for thousands of Japanese in search of the great tenets our Fraternity has to offer.

Lodges Instituted

in

New York State

Prior to

4 July 1776

ST. JOHN'S LODGE NO. 1

of New York City

(Originally No. 2)

Of the early history of St. John's, No. 2, very little, comparatively, can be placed on record. There are evidences that it started its career with the expected vigor of youth, and we know that its gatherings were little disturbed even during that momentous struggle in the history of the world.

McCleachan says, "Four Lodges during their earlier life seemed to be bound by close and commendable ties, to-wit: St. John's, Trinity, Union, and King Solomon's. They joined in the festival of the 27th December, 1767, from which happy occasion a continued interchange of Masonic courtesies between the first three followed for a series of years." It seems likely that all four existed before Harison's day, had, in fact, been called into being by some one of his predecessors, but that owing to looseness of supervision had existed simply as irresponsible bodies, much as did the "four old Lodges" in London prior to the Grand Lodge there, and as did exist after that event.

The first meeting place of St. John's was in Ann Street, and doubtless it sustained a serious loss, especially in its early records, when the building was destroyed by fire in March, 1770. In November of the same year the structure was rebuilt with Masons once more in possession, so that the Lodge, or rather its members, must have been, financially, in more or less comfortable circumstances. The first officers of whom there is record were: Jonathan Hampton, Master; William Butler, Senior Warden; Isaac Heron, Warden. These were in office in 1770 when the Lodge room was reopened after the losses by the fire had been restored as far as possible, and it is to be noted that the Bible used on that occasion was a gift from the Master. Brother Hampton little thought then that his gift was to become historic; that it was to become virtually a national heirloom, that on its pages the hand of the first President of this country was to be laid when taking the oath of fealty to the Constitution.

Chancellor Livingston was installed in person into the Grand Master's chair on March 3, and the same night the brethren of St. John's Lodge, No. 2, surrendered their old warrant, were "healed" so as to receive the "Ancient" fellowship and were entered on the roll of

the Grand Lodge.

Quoting from Barker's "Early History," we give the following story of the fortunes of this warrant which had originally been issued by Grand Master Harison in 1757: "Shortly after the evacuation of the City of New York by the English army, the warrant of St. John's Lodge, No. 2, was brought back by that part of the Lodge who left it in the year 1776 from principle, and it was again convened, after which it met regularly. Dec. 17, 1783, the presiding Master announced to the Lodge that a Lodge under the appellation of St. John's Lodge, (No. 4), had by some means, during the war, possessed itself of the properties of the Lodge. That, having refused to deliver them up, proposed a coalition with said Lodge. The motion was, after much opposition made by some brethren, together with the Senior Warden, James Fream, who balloted against it, carried by a majority. Prior to the consummation of a union of the Lodges, Bro. Fream, the Senior Warden, obtained possession of the warrant of his Lodge (No. 2), and retained the same. The Master of the Lodge at this date was Col. Malcolm. March 3, 1784, St. John's, No. 2, surrendered their warrant to the Grand Lodge, agreeing to conform to the regulations thereof, and were permitted to take rank of all Lodges that might be constituted by said Grand Lodge after said surrender."

That the English provincial Lodges had to submit to the process Masonically known as "healing," is evident from the following resolution passed by the Grand Stewards' Lodge at their meeting on March 27, 1784:

1st. That St. John's Lodge, No. 2, having surrendered their warrant to the Grand Lodge the 3d of March inst., and agreed to conform to its regulations, be entitled to all the Rights and Privileges of members of said Grand Lodge, and take rank of all Lodges that may be constituted by the Grand Lodge after said surrender.

2d. That all other Lodges in the State who were in the same situation as St. John's Lodge, No. 2, and who are willing to conform to the Regulations of this Grand Lodge, be received in like manner as St. John's Lodge, No. 2, and be entitled to all the Rights and Privileges of the other Lodges in the city.

HISTORY OF MOUNT VERNON LODGE NO. 3

Mount Vernon Lodge No. 3, F. & A. M., had its origin in the year of Masonry A. L. 5737, in the year of our Lord 1737.

On October 26, 1737 a Warrant was granted by Lord Viscount Tyrone, Grand Master of the Grand Lodge of Ireland, to the Officers of the Second Battalion, First Royal Foot Guards of the British Army, as Lodge No. 74 with Richard Nelson, Master; Thomas Brew, S. Warden; Thomas Swingler, J. Warden.

After leaving Great Britain and serving for a time in Nova Scotia, the battalion was sent to Fort Frederic which was situated about where St. Peter's Church now stands in the city of Albany, N. Y. During the time the regiment was stationed there, the first Masons made in the Hudson Valley were raised in Albany. Lodge No. 74 initiated many of the burghers of the then thriving village into its mysteries and, when the regiment was ordered to a new field of duty, the officers of the Lodge, following a custom of the times, summoned a meeting of the Lodge on April 11, 1759 and attested to an exact copy of their own Warrant, which they left with the local brethren to enable them to continue the Lodge in their absence.

The duplicate Lodge continued to work under the copied Warrant until 1765 when, recognizing their anomalous position, they invited George Harison, Provincial Grand Master of the Grand Lodge of England to visit Albany and the matter was laid before him. The acts of the duplicate Lodge were confirmed and a Warrant was issued by the Grand Lodge of England dated February 21, 1765 under the name of Union Lodge No. 1 of Albany with W. Bro. Richard Cartright, Master; William Benson, S. Warden and John Visscher, J. Warden.

This Warrant as Union Lodge No. 1 of Albany was reconfirmed by Sir John Johnson, Provincial Grand Master of the Grand Lodge of England on July 30, 1773 with Peter W. Yates, Master; John W. Wendel, S. Warden and Leonard Gansvoort, J. Warden.

After a period of struggle to maintain an isolated existence, the Lodge finally surrendered its Colonial Warrant and received a Warrant from the Grand Lodge of the State of New York on December 3, 1806 to date from February 21, 1765. At that time the Lodge adopted the name of Mount Vernon in honor of the home of our venerable brother and Father of our Country, Wor. Bro. George Washington.

The brethren of Mount Vernon Lodge No. 3 are inclined to consider their Lodge as the oldest in the State, because the original Warrant under which its founders worked was issued by the Grand Lodge of Ireland in 1737.

The Lodge's existence in Albany dates from 1757. The authority of the charter copy under which it worked from 1759 until 1765 is of questionable validity, being a legally unauthorized Warrant. The Warrant granted by the fourth Provincial Grand Master, George Harison, on February 21, 1765 made it a duly constituted Lodge, under the name of Union Lodge No. 1 of Albany. This latter is the true date of constitution and was confirmed as such by the Grand Lodge of the State of New York.

However, Mount Vernon Lodge No. 3 is justified in the claim that its history can be traced back further than that of any other surviving Lodge in the State.

* * *

Charters: Original warrant, October 26, 1737; No. 74, Grand Lodge of Ireland in the First Regiment Foot, Second Battalion.

In 1758 and 1759 there was stationed at Albany, N.Y., the second battalion of the 1st Royals (now Royal Scots), which had left Great Britain for Nova Scotia in 1757. "Its officers," says "The Albany Hand Book," "were scholars and gentlemen, as they brought with them, and kept up, a large and valuable library of rare books, which they left here when the battalion was ordered away. Many, if not all, of the volumes are now in the library of the Albany Female Academy." In the regiment was a Lodge of Freemasons, No. 74 on the roll of the Grand Lodge of Ireland, and as the soldiers and citizens were on the best of terms, it would seem that many of the latter were received into the Lodge and duly initiated into its mysteries. When the command was ordered to a new field of duty, they carried their Irish warrant with them, but in accordance with a custom which was then permitted they caused an exact copy of it to be made, which they endorsed as follows:

"We, the Master, Wardens and Brethren of a Lodge of Free and Accepted Masons, No. 74, Registry of Ireland, held in the Second Battalion Royal, adorned with all the honors and assembled in due form, do hereby declare, certify and attest that whereas, our body is very numerous by the addition of many new members, merchants and in-

habitants of the City of Albany, they having earnestly requested and besought us to enable them to hold a Lodge during our absence from them, and we, knowing them to be men of undoubted reputations, and men of skill and ability in Masonry and desirous to promote the welfare of the Craft, we have therefore by unanimous consent and agreement given them an exact and true copy of our warrant as above, and have properly installed Mr. Richard Cartwright, Mr. Henry Bostwick, and Mr. William Furguson as Assistant Master and Wardens of our body, allowing them to sit and act during our absence, or until they, by our assistance, can procure a separate warrant for themselves from the Grand Lodge in Ireland.

“Given under our hands and seal of our Lodge, in the City of Albany, the eleventh day of April, in the year of Masonry 5759, and in the year of our Lord 1759.

ANIAS SUTHERLAND, Master.

CHARLES CALDER, Senior Warden.

THOS. PARKER, Junior Warden.

JOHN STEADMAN, Secretary, No. 74 of Ireland.

The regiment, or battalion rather, never returned to the good old Dutch city, and it does not seem likely that the “indorsed” brethren ever applied to Ireland for a warrant, or that their army friends thought any more about them; rather they recalled them with kindly memories and nothing more, for the business of a soldier in those days often thwarted good intentions and interrupted the smooth flow of amenities of life. However all this may be, there is no doubt that the brethren left in Albany kept up their form of organization as a Lodge.

February 21, 1765: Above duplicate said to have been confirmed by, and new warrant issued by, Provincial Grand Master Harison as Union Lodge, July 30, 1773; reconfirmed by Sir John Johnson, Provincial Grand Master. I have same doubt about the correctness of the word “confirmed” as used above. No. 74 was an Irish Lodge, and it seems strange that a Modern Provincial Grand Maser would confirm such a document.

December 3, 1806: Warrant issued by Grand Lodge of the State of New York to Mount Vernon.

ST. PATRICK'S LODGE NO. 4

Johnstown. N.Y.

Two hundred years of Masonry were marked 2-5 June 1966 by St. Patrick's Lodge 4 of Johnstown, one of the oldest in the nation, and one of the most unusual. The name St. Patrick's was doubtless chosen by Sir William Johnson, who was a native of Ireland and was brought up to believe strongly in St. Patrick. The Lodge, which received its Charter on May 23, 1766, met regularly until the Revolutionary War, when its members were split. Many supported the crown while others took up arms for the cause of the colonists. Among them were General Herkimer who commanded the American forces at the Battle of Oriskany with Major John Frey as his adjutant, and Col. Frederick Fisher in command of one of his divisions. With the British forces were: Guy Johnson, Daniel Claus, John Butler, Gilbert Tice, Hendrick Frey—a brother of Major John Frey—and Peter Ten Broeck. All nine were members of St. Patrick's Lodge.

The Lodge is unique in the fact that the present officers wear the original Jewels. The Lodge still has its original Warrant and there are complete minutes from 1766 to the present time. The Lodge's original Warrant and Jewels were taken to Canada by Sir John Johnson (son of Sir William) in 1775, but they were returned in June 1831 as requested by Sir John before his death the previous year.

Sir William Johnson was the first Master of St. Patrick's and stands Number One on the list, and the Lodge met in his house. The early record books of the Lodge are full of interesting items. When Washington died the Lodge held a special communication and the doings are fully spread on the records. When there was a Masonic funeral it was fully recorded, the procession to the grave being entered in the order of its formation, the hearse being indicated by a diagram of a coffin. There is a record of an authorization of the Junior Warden to buy for refreshment "100 crackers, a cheese, and a number of gallons of spirits"; but nevertheless a brother was once fined for appearing in the Lodge under the influence of such "spirits," and another was fined for appearing unshaven!

Sir William Johnson "pervaded" the Johnstown region. He was interested in everything and everybody and apparently was not averse to managing the affairs of everyone. He had a way with the Indians

and one room in his house was known as the "Council room," in which deputations of Indians were received. The Indians liked him and followed his advice and counsel.

Johnson was a personal friend of Chief Joseph Brant who was made a Mason in England. Johnson married, for his second wife, Brant's sister Molly and was closely associated with the Iroquois. Johnson's fame reached worldwide proportions when, dressed as a Mohawk, with a wild group of men he stopped the regular French army and Baron Dieskau at Ft. Edward.

MASTERS LODGE NO. 5

Albany, N.Y.

Masters Lodge dates its origin from the warrant granted on 5 March 1768, by George Harison, Esq., Provincial Grand Master of the Most Ancient and Honorable Society of Free and Accepted Masons in the Province of New York in America. This appointed "William Gamble to be Master, Samuel Stringer to be Senior Warden and Jeremiah Van Rensselaer to be Junior Warden of A Lodge named the Masters Lodge Number Two to be held in the City of Albany." Soon thereafter the Lodge, with Ineffable Lodge of Perfection, erected and occupied a building on the northwest corner of Maiden Lane and Lodge Street, on the site of the present Masonic Temple. A bronze table in the vestibule records the fact that: "On this site, purchased October 17th, 1766, by Brother Samuel Stringer, The First Lodge House owned by a Masonic Lodge in America was erected in 1768, and remained the property of Masters Lodge Number Five until presented to The Masonic Hall Association in 1895."

The Grand Lodge of the State of New York received its Charter from the Grand Lodge of England in 1781. Masters Lodge, however, continued to act under its original warrant until April 8, 1798, when it received its present Charter, still retaining its number "Two." The officers named in this Charter are: Sebastian Visscher, Master; Robert Dunbar, Jr., Senior Warden and William Hagarty, Junior Warden.

In 1819 the Lodges of the State were renumbered and Masters Lodge received the number "Five."

ST. GEORGE'S LODGE NO. 6

Schenectady, N.Y.

During the summer of 1766, Robert Clench traveled in the Mohawk Valley, probably looking over the territory before bringing his wife and six children to that wilderness. In October of 1768, he acquired the tavern of Cornelius V. Viele on the south side of State Street, near the junction of Mill Lane, Church and Water Streets.

Emigrants of the Episcopal faith settled here and appealed to church authorities to establish a mission. It was 1771 before permission was granted. Robert Clench and John Brown were named church wardens in the first recorded election of St. George's Episcopal Church. The Sesquicentennial History of the Lodge published in 1924, suggested that Sir Johnson named the Lodge. It is submitted that Robert Clench, a charter member of this Lodge, being active in the affairs of St. George's Church, more likely suggested the name, St. George's, for the Lodge.

We can only surmise that Arent Nicholas VanPatten and Robert Alexander met frequently in the tavern of their friend, Robert Clench—for they were Masons. In 1769, a youngster, born in the village of Schenectady, was "Made a Mason" by Sir William Johnson, in St. Patrick's Lodge, at Johnstown, N.Y. In the custom of Mason's everywhere, these old-timers probably gathered around a table in the corner of the tavern tap-room and imparted their knowledge of Masonic history, tradition, landmarks, and ritual to young Christopher Yates. John Hugan was raised in Masters Lodge, Albany in 1772 and about this time, John Aaron Bradt was "made" by Union (now Mt. Vernon) Lodge, also in Albany. The chairs were, no doubt, moved a little closer together and these brothers were welcomed into the mystic circle. A year later (1773), Benjamin Hilton, Jr. and Cornelius VanDyck were raised by Masters Lodge. The group around the corner table became rather crowded probably caused considerable comment among the townspeople. During the spring and summer months there must have been much discussion about meeting privately in a separate room, and there must have been the desire to organize a Masonic Lodge to save the long and tiresome trips to Albany and Johnstown. We know that a petition to form a lodge was presented to Masters Lodge, on October 4, 1773.

This appears in the records of Masters Lodge under that date and reads as follows: "A petition to the Right Worshipful Provincial Grand Master, Sir John Johnson, Knight, signed by Brothers Christopher Yates, John Hughan and Benjamin Hilton, Jr., of Schenectady, praying to be formed into a regular body by the name of St. George's Lodge in Schenectady, and to obtain a warrant to them and their successors,—appointing Christopher Yates, Master; John Hughan, Senior and Benjamin Hilton, Junior Warden, was this night presented to this body for their recommendation, and was signed by the Master and Wardents and the Lodge seal attached thereto."

This, according to Dr. Peter Ross, in his History of Masonry in New York, is the first time in this State that the now well-known Masonic rule stating that a new Lodge should be recommended by the nearest existing Lodge was complied with.

Sir John Johnson granted a dispensation on June 21st, 1774, wherein "full power was given the said Christopher Yates, Benjamin Hilton and John Hughan, and their successors to meet, assemble together and hold a Lodge in said town by the name of St. George's Lodge No. 1, and to initiate and make Masons according to the strict rules of Masonry." By the same dispensation, Christopher Yates was constituted and appointed Master, Benjamin Hilton, Jr., Senior Warden and John Hughan, Junior Warden of the same, and full power was further given them "of making by-laws and of assembling and celebrating with their brethren the ensuing feast of St. John."

By virtue of this dispensation the Lodge was accordingly held, and by-laws adopted on Thursday, the 18th day of August, 1774, and regular meetings commenced under date of October 1st, 1774, when the first initiate, Teunis Swart was admitted. In addition to Yates, Hilton and Hughan, the other founders were John Aaron Bradt, Arent Nicholas VanPatten, Robert Clench, Cornelius Van Dyck and Robert Alexander.

This dispensation was prolonged and continued by another granted on the 13th day of December, 1774 (which latter, signed by Sir John Johnson, is still in our possession. This copy was photographed and is in the files of the Secretary.) It stated that "whereas the former dispensation, according to its own limitation, will expire on the 27th of December, and whereas the obtaining of a warrant

is unavoidably impeded and delayed, and the brethren for the benefit and advancement of the craft were desirous and solicitous of having the duration of such dispensation extended until the next festival of St. John the Baptist, succeeding the approaching festival of St. John the Evangelist, provided they could not obtain a warrant, and be installed sooner."

The charter was received and bore the date of September 14, 1774. It was signed by Sir John Johnson, and attested by William Seton, Grand Secretary. This old charter, or warrent, was in possession of the Grand Lodge of New York as late as 1901. The following text is taken from Ross' History of Masonry in New York:

To All and Every, Our Right Worshipful, Worshipful and loving Brethren: We, Sir John Johnson, Knight, Provincial Grand Master of the Most Antient and Honourable Society of Free and Accepted Masons in the Province of New York in America, send Greeting:

KNOW YE, That reposing special trust, and confidence in our well Beloved Brethren, Christopher Yates, Benjamin Hilton, Jun'r, and Cornelius Van Dyck, we do nominate and appoint him, the said Christopher Yates to be Master, Benjamin Hilton, Senior Warden and Cornelius Van Dyck, Junior Warden of

ST. GEORGE'S LODGE, NO. 1

in the Township of Schenectady, and we do by virtue of the power and authority vested in us, by a deputation bearing date the fourteenth day of September, in year of our Lord one thousand seven hundred and sixty seven from Lord Blaney, the then Grand Master of England, etc.

AND WE DO HEREBY authorize the said Christopher Yates and his successors in office to make Masons and to do and execute all said and every acts and things appertaining to the said office as usually have been and ought to be done and executed by other Masters, he taking special care that the members of his said Lodge do observe and keep the rules, orders and regulations contained in our Constitution and the particular by-laws of said Lodge, together with all such other rules, orders and regulations as shall from time to time be given by us or our successors in office, and paying quarterly unto us the sum of twenty shillings currency to be by us applied towards the Grand Charity.

Given under our hand and seal of Masonry in New York the

fourteenth day of September, A. L. 5774; A. D. 1774.

JOHN JOHNSON. (Seal)

WILLIAM SETON, G.S.

In the charter the name of Cornelius Van Dyck appears as Junior Warden and Benjamin Hilton as Senior Warden, John Hughan having been dropped for some reason. He was later expelled from the Lodge, no reason for the action being given. The charter cost the Lodge £70, which was promptly paid, and is the first entry of expenditure in the Treasurer's book.

The charter also provided for the payment "quarterly unto us (i.e., Sir John) the sum of twenty shillings currency, to be us applied towards the Grand Charity." This sum was never paid. Johnson had business elsewhere shortly after the date of the charter, and in his many raids down the Mohawk Valley during the Revolution never came as far as Schenectady to collect. After the Revolution, he left the area.

Under this warrant from the Grand Lodge of England, St. George's continued to work until 1822—a period of 48 years, being the last of the old Lodges to surrender its original charter. The Lodge was known as St. George's No. 1 until 1800 when the No. 7 was assigned. This number was retained until 1819, when it was changed to No. 8. In 1839 the present number, No. 6, was given which the Lodge has since held.

The early meetings of the Lodge were held fortnightly on Saturday evenings at 6 o'clock, and the meetings were always followed by a social hour at which time, according to the records in the Treasurer's book, considerable wines and spiritous liquors were consumed—at least most of the payments were for those items.

The early initiation fee was £5/10s/6d, (\$13.81½). Of this amount, £5 was deposited in the Lodge chest, to which the Master and Treasurer had keys, 8sh was paid to the Tiler for his fee and 2s/6d went for quarterly dues. The Lodge prospered from the start, especially during the Revolution, when many army officers were added to the rolls, it being the only Lodge in this section that continued work during that period.

A regular meeting was known as a public or general lodge night. Failure to attend subjected a member to a fine of two shillings. An extra meeting was a private lodge and the fine for non-attendance

was only one shilling. Any person elected for membership could request an extra lodge to be initiated, passed or raised but he must pay the expenses of the evening. A member coming to Lodge after the appointed time was fined six pence. Every visiting brother except on his first visit and on Festival Day paid two shillings to the Treasurer.

There were particular times of business when no visitor could be admitted to the Lodge. At election time each member would choose a member to serve as Master and Treasurer and write the name upon a small piece of paper, roll it up and deposit it in the ballot box. Two Wardens, a Secretary and a Tyler were appointed by the new Master. Stewards were not mentioned until 1797. Senior and junior Deacons were first mentioned on December 17, 1798. The title of Right Worshipful was first used in our minute book on December 27, 1783 when Peter W. Yates, Master of Union Lodge (now Mt. Vernon) headed a delegation from Albany. At that time, Wardens were known as Worshipfuls. If a Master neglected his duties or refused to fine delinquents, according to the rules he was required to pay the fines himself.

A transient person of good reputation or well-recommended was often initiated at extra or private lodge after ballot and paying the usual fee of £5 to the Treasurer and 8sh to the Tyler. The other two degrees were conferred without charge, "provided such a transient person continues in good report." A transient person was never admitted at a public or general meeting, and did not sign the by-laws to become a member of the Lodge unless a new ballot was taken. It would be interesting to trace the lives of the hundreds of Masons who received degrees in old St. George's but who never signed the by-laws to consummate their membership.

The Master, when in open Lodge, always wore a three-cornered cocked hat, and later the usual beaver or silk hat. Other brethren had to content themselves with the various wigs then in fashion. The Secretary usually sat at a table on one side, or in a corner of the Lodge room, furnished with a pewter or a fine old silver ink stand, a box to hold the lodge minute book, by-laws, charter, petitions, bills, correspondence, and cash.

The Lodge would probably be formed in a triangle, the Master in the East, and the two Wardens in the West. The triangle from

the earliest times was held in high veneration by our ancient brethren, and was considered as representing the Deity. The symbol of the triad still permeates the ritual of the Holy Royal Arch. This custom prevails in a few lodges in this country that retain their old customs.

Two large and imposing columns would stand upright before the chairs of the Wardens. Two large globes — "celestial" and "terrestrial," also would be present in the lodge, thus proving "Masonry Universal," or "as representing works of creation." As a general rule the globes are today placed on the top of the Warden's Columns.

During the ceremony of "Making a Mason," the picture of "The Lodge," previously drawn by the Tyler on the floor in chalk and charcoal would be visible to all present. The picture would display the usual symbols of the craft and would include the two ashlars. After the "Making," it was compulsory for the candidate to obliterate this drawing with the assistance of a mop and pail. On this picture of the Lodge, it also was customary to place three lighted candles, arranged in the form of a triangle. This custom has long been obsolete; superseded first by a tracing cloth, and later by the modern tracing board.

The actual ceremony of initiation was always followed by a social hour when members sat around the room smoking and drinking and sometimes eating. Pipes for smoking were the long clay pipes, generally 15" long, known as churchwardens. Liquid refreshments included brandy, wine, spirits (probably rum) and were regularly supplied in a good lodge, having been previously purchased by the Stewards. The Tyler was obliged to bring a sufficient quantity of water to the bench at the south side of the door leading to the Lodge room.

A large number of "Common" aprons, made of white lambskin, were kept by the Tyler for the use of visitors. The same pattern was used for the various degrees, the only distinction being in the manner in which the apron was worn. The apron was rounded at the lower corners and the flap was semi-elliptical in form.

In the old minute book appears this interesting entry under the date of June 26th, 1779: "The members belonging to this town and the adjacent parts thereunto shall attend this Lodge every lodge night, or else be expelled this lodge forever, they being first summoned to attend the same, unless sickness or lawful business shall

prevent them from so doing."

And the following under the date of August 7th, 1779: "The last two meetings no Lodge was opened on account of not a sufficient number appearing, they being employed in Harvest."

Schenectady and the surrounding areas were in constant danger from Indian raids from the West and North, especially during the harvest season, for raids were made to burn the crops and destroy the harvest. You probably assume that the members of St. George's were farmers, but this is not true. Most were tradesmen and professional men. An occupation not associated with Schenectady now was a miller who ground the grain into flour. Another, was that of a broom maker who formed brooms from the broomcorn grown on the surrounding farms.

The Masons played a significant role in the protection of the West and North. As a matter of fact, Christopher Yates served under General Arnold and commanded a body of Schenectady militia engaged in felling trees to stop the progress of General Burgoyne's army. He served throughout this campaign and with General Arnold helped to select the American position at Bemis Heights where the British were turned back and where they lost any further hope of destroying the valley.

In the course of its history, St. George's met in at least ten different places. The first, of course, was at the tavern of the Crossed Keys, owned by Robert Clench and located at the southwest corner of State and Water Streets. The Lodge met at Brother Clench's tavern until December 1777. In the minutes of December 20th, 1774 was written "Whereas this Lodge was denied the benefit of meeting in order to keep Lodge by brother Robert Clench, therefore resolved by the unanimous consent of the members present that this lodge shall be moved and continue during pleasure to the house of Brother Abram J. Truax, who has provided a room for that purpose at the expense of the Lodge."

Brother Clench remained loyal to the British crown at the outbreak of the War. Although he finally claimed allegiance to this country in 1778, rather than be removed to enemy lines, some meddlesome yankees complained of Clench, but nothing was uncovered that Clench was doing anything against the Cause. Patriotism and war fervor was undoubtedly resented and Clench may have retaliated.

However, the only known record of such a situation was the removal of the Lodge from the Inn at the request of the landlord.

After the Revolution, Masonry grew in Schenectady County, Four other Lodges were organized. Walton Lodge #73 in Duanesburg, Morton Lodge #87 in Schenectady, Doty Lodge #262 in Princetown and Clinton Lodge #292 in Schenectady. St. George's was first represented at Grand Lodge on April 6, 1792, when Jacob Morton, the then Grand Secretary, was accepted its proxy. It refused, although repeatedly requested, to surrender its old charter and accept a charter from the Grand Lodge of New York. It willingly acknowledged the jurisdiction of the Grand Lodge of the State of New York as early as 1784, when Chancellor Livingston was elected Grand Master. It maintained, and not without some degree of truth, that the old warrant was sufficient. The old warrant from the Grand Lodge of England, the source of all legitimate Masonic authority, was and is today a better charter of valid Masonic right than was emanating from the Lodge of New York. However, in 1819, the Lodge was finally declared clandestine and all Masonic intercourse with it cut off. In 1822, on April 29th, the Lodge applied for and received its first charter, signed by Daniel D. Tompkins, Grand Master and Vice President of United States—"to take and hold date from September 14th, 1774, the date of its old charter, this day surrendered." It further adds that the old charter is to be returned to the Lodge "for safe-keeping but not to be used for Masonic Purposes." As no representative of St. George's Lodge was present in 1822, the old charter was never returned, and remained in Grand Lodge until as late as 1901, when Peter Ross, Grand Historian, saw and copied it for his History of Masonry in New York. It seems to have since been mislaid or lost, as The Grand Secretary claims it is not on file in his office.

In 1800, the Number 7 was assigned to old Number 1. In 1819, after a long-standing controversy, as to the proper age and standing of all lodges, was investigated and settled by Grand Lodge. As a result of this action, St. George's was assigned Number 8. In 1839, following the Morgan Trouble, it was given its present number, 6.

In 1779, the lodge moved from the house of Brother Abram Truax to the house of Brother John Aaron V. Bradt, situated on the North side of State Street near Washington Avenue. They remained at

the "Widow Clench's House" and part of the time at the house of "Mr. Hudson," according to the records. The latter was the Schenectady Coffee House, kept by John Hudson. This building was located at the southwestern corner of Union and Ferry streets. An apartment building is now on that site.

On April 12th, 1790, a committee was appointed "to contract conditionally for a lot to erect a building for a Lodge." The committee purchased of Dr. Nicholas Van der Volgen, the house and lot on the south side of State Street where the New York Central now crosses. They fixed up the house on the lot for a Lodge room. Andrew Rynex, the tiler, occupied the first floor, at first rent free, afterward at a yearly rental of \$20.00. The west corner of the lot was at a point 18 feet east the Levi Building, now 322 State Street, and extended thence along State Street 50 feet 6 inches and was 155 feet in depth.

In June, 1818, the warrants of Walton Lodge #73 of Duanesburg and Doty Lodge #262 of Princetown were forfeited by resolution of Grand Lodge. About 1821, Morton Lodge #87 and Clinton Lodge #292 united. Morton Lodge surrendered its charter at the time they united. In 1822, several members of Clinton Lodge petitioned St. George's Lodge that they be admitted as adjoining members. St. George's on a resolution passed September 25th 1822, agreed to receive the members of Clinton Lodge upon proper application, but not in a body. The names of most of the petitioners appear on the rolls of St. George's but not all of them. One of the last petitions received was from Archibald L. Linn, on November 22, 1823. It is to the credit of some of these affiliates that St. George's weathered the Morgan affair. W.: Isaac Maus Schermerhorn, an affiliate, was Master for 16 years during the height of Anti-Masonic fervor that followed the Morgan event. W.: Giles Fonda Yates was its master two years before, and two years after W.: Brother Schermerhorn's mastership.

The Morgan Affair

William Morgan, in 1824, came to the village of Batavia with his family. Two years later — in 1826 — news got abroad that he was compiling a work which would expose the secret work of the Lodge and other Masonic bodies. David C. Miller, a local printer, was to publish the work. A Mason from New York City—

one Russel Dyer, who had been expelled from the Fraternity after having been made a Knight Templar, was to supply the work of the concordant bodies.

Morgan was a Virginian by birth, having been born in Culpepper County, in 1775 or 1776 and was a stone mason by trade. In 1821 he left Virginia and went to Canada, where he operated a brewery at York, now Toronto, which was soon afterwards destroyed by fire. Left penniless by the loss, he moved with his family, first to Rochester, N.Y., and finally to Batavia, where he worked at his trade of stone mason until 1826.

Miller, as did Morgan, saw in the publication of the "Illustrations of Masonry"—a quick road to wealth and advertised in his paper that the book was shortly to appear from the press. Some hot-headed Masons, upon this announcement being made, were for driving Morgan and Miller out of town, others were determined to seize and destroy the copy of Morgan's book. Fire was actually set to the printing office of Miller, but put out before any serious damage had been done. Miller used all this for advertising purposes and proceeded to complete the book. He was taken and imprisoned on a manufactured charge, which resulted in the indictment of four members of the Craft on the charge of "Riot, assault and false imprisonment," for which three of them spent four months each in the county jail.

Meanwhile other Masons entered into a conspiracy to obtain from Morgan the manuscript of the "Illustrations," or remove him from the state by fair means or foul. His numerous debts furnished abundant opportunities for having him sent to jail. On August 19, 1826, he was arrested and imprisoned for debt, but was bailed out by Miller two days later.

On September 11, the morning following the fire at Miller's printing office, Morgan was again arrested and taken to Canandaigua, this time on the charge of stealing a shirt, but was discharged by the local magistrate. He was arrested immediately on a claim of \$12.08 due an innkeeper. He admitted this debt and was sent to jail.

On September 12th, the day after his confinement in jail, a man named Lawson, a Mason, accompanied by one Foster, also Mason, came to the Jail at Canandaigua, paid the amount of the execution and Morgan was set free. He left the jail with Lawson and Foster.

They were met outside the jail by three other Masons, Chesbro, the Master of the Lodge at Canandaigua, Colonel Sawyer, and John Sheldon. Morgan, in spite of his protests and only after a severe struggle was thrown in a carriage and accompanied by the persons named, was driven to Fort Niagara, where they arrived during the night of September 13-14.

Morgan was confined in the magazine of the fort on the bank of the Niagara River, still standing and shown to visitors. He was subsequently taken by boat to Canada. Arrangements had been made by Eli Bruce, sheriff of Niagara County, and other Masons to turn him over to Canadian Masons, but these declared that they were not yet ready to receive him. The party rowed back to the American side of the river and Morgan was again placed in the fort. He became restless and violent. A small group of Lewiston Masons, who now had him in charge, sent a messenger to Rochester to ask those who had brought him to come and take him away. What happened after this is not known with any degree of certainty; all is confused.

According to an alleged confession made six months later by one James A. Shedd, a Mason, Morgan remained in the magazine of the fort until September 19th, when eight Masons, having determined to put him to death, met and held a consultation as to the mode of procedure. It was decided that three of their number, to be drawn by lot, should be the executioners. According to this confession, Morgan was taken at midnight of the 19th of September in a boat to the middle of the Niagara River. Heavy weights were attached to his body, and he was thrown overboard.

Unbelievable as this may appear, the accounts given by Thurlow Weed, substantiate it. At any rate the murder, though never established absolutely, was believed by those best informed.

James Herring, who was the Grand Secretary of the Grand Lodge, was instructed in 1831 by the Grand Lodge, to gather a statement of facts regarding Morgan's abduction. He says; "The general belief is that Morgan perished by violence."

Governor DeWitt Clinton, a prominent Mason, and, at time, Grand High Priest of the Grand Chapter, offered in the name of the State, a reward of \$1,000 for the discovery of William Morgan, and if murdered, \$2,000 for the discovery of the offender or offenders,

but the most thorough investigation official and private, failed to establish any final conclusion as to what happened to Morgan after his removal from Fort Niagara. The Senate Assembly investigated the affair. Special committees were appointed and investigators employed. In the printed journals of both branches of the Legislature for the year 1829, the various reports are contained.

It was claimed that Morgan after having been taken to the Canadian side of the river the second time, evaded the Masons who had him in charge (Canadian Masons) and fled to Port Hope, took ship from there to England, that he finally settled at Smyrna, Asia Minor, and conducted a prosperous commission business in that city.

There were published letters of sea captains who professed they had seen him and talked with him in Smyrna. All these are now believed to be false tales, and are not credited. At all events, the reward of \$2,000 offered by Governor Clinton was never claimed.

In justice to the names of the men who abducted Morgan and carried him to Fort Niagara, it should be said that they were not connected with the murder, if he was murdered. This was established at their trial. Their intention had been to send Morgan outside the State and remove him from the influence of Miller. He knew the details of their plans and had consented.

The understanding was that his debts were to be paid, his family provided for until he should send for them. He was given money and offered a farm in Canada. Due to the Canadian Masons backing out at the last minute, these plans seem to have been upset. Eli Bruce, sheriff of Niagara County, who was connected with this last phase, was removed from office by Governor Clinton, and sent to prison for three years for his part in the affair.

Whitney, one of those with Morgan at Fort Niagara, was the last one of the Masons connected with his disappearance to die. He left a statement published after his death in which he claimed that Morgan was turned over to the Canadian Masons, who took him across the Niagara, "and this," so he ends his narrative, "was the last I ever heard of him." One strange point in connection with the incident is that at no time were the names of any of the Canadian Masons mentioned in any of the investigations, confessions or statements and no one seems to have noticed this omission, or if they did, have refrained from comment.

October 28, 1828, more than two years after Morgan's disappearance, a badly decayed human body was found on the beach at Oak Orchard, Lake Ontario, 40 miles from Fort Niagara. Inquests were held and Mrs. Morgan identified, falsely, the body as that of her husband. The body was interred at Batavia by the Anti-Masons. A few days after the burial of the body, news reached Batavia that a Canadian named Munroe had been drowned in the Niagara and from the printed descriptions it was believed in the alleged Morgan was this Munroe. The body was later taken up, positively identified as that of Timothy Munroe, taken to Canada by his widow and buried there.

As you pass west over the New York Central from Batavia, you may see on your right hand, in a cemetery or burial ground adjoining the station and separated from the railroad by an iron railing, an imposing monument, erected by the Anti-Masons in 1832 to the memory of William Morgan. The inscription states that Morgan "was abducted from near this spot in the year 1826 by Free Masons and murdered for revealing the secrets of this Order." It also records that he was "a martyr to the freedom of writing, printing and speaking the truth." The body of Morgan does not rest under this stone, wherever it may lie. His wife, however, is buried there.

The Anti-Masonic political party that grew out of the incident became a great threat to the Fraternity. In 1830, the largest Anti-Masonic vote was polled in New York State. Frances Granger, its candidate for Governor, who had also been a Mason, came within 8,000 votes of being elected. In 1832, the Anti-Masonic vote for president was 340,800 in the United States. Vermont elected an Anti-Mason for its governor and was the only state to cast its electoral votes for the Anti-Masonic candidate for President and Vice-President. After the election of 1835, the party was virtually dissolved but the after effects of it were felt for many years.

In private life the results were even more devastating. Merchants known to be Masons were boycotted, ministers of the gospel who were members of the Craft were dismissed from the church. Masons were excluded from participating in Holy Communion, Masonic meetings were suppressed by mobs who entered the Lodge rooms by force and threw the members assembled out, burning in the streets the paraphernalia of the Lodge, including in some cases the

Great Light in Masonry. Masons were not permitted to act as jurors, nor were they permitted to testify under oath unless they had previously renounced Masonry. The claim being that the obligations taken in Masonry were "Extrajudicial" and no other oaths would be binding.

Therefore, considering all this, you cannot wonder that Masonry suffered severely. In Vermont which seems to have been the worst situation, every Lodge suspended and the Grand Lodge did not meet for a period of three years. In every state north of the Mason-Dixon Line, the effects were felt, but not in the South.

In New York, in 1827, there were 500 Lodges left with 30,000 members. In 1836, there were only 75 Lodges left actually working with a total membership of not more than 3,000, possibly not more than 2,000. In other words in this brief period at least 90% of the Masons in this State recanted and renounced Masonry. This was the result of an action taken by a few misguided Masons in a small village, all occurring in the space of ten years.

St. George's Lodge was one of the 75 Lodges, or less (there were only 72 actually registered in 1839), that survived. A record of which we may all be proud. It met, it is true, but once a year, according to the Minutes during this period of Masonic persecution, the Annual Meetings for the election of officers, from December 17, 1827, to June 20, 1834, a period of seven years, when meetings were resumed. There is a record of an extra meeting held March 17, 1828, "to investigate the charges against Richard McMichael"—he had been Master of the Lodge in 1825—also a bill of James S. Ten Eyck, the Tiler for six night's tiling from October, 1828 to December, 1829. There are no records, however, of these extra meetings.

No candidates were initiated from December 15, 1827, when John C. Crowley signed the By-laws, until March 22, 1844, when Jerome N. Barhydt and F. R. Mudge were admitted. From a copy of a return to the Grand Lodge, dated December 27, 1825, to December 15, 1827, 19 members were raised or affiliated; these were mostly affiliates from the united Morton and Clinton Lodges, making a total of 46. Number of members as per return to the Grand Lodge in 1838 were 9; this was only more than the Lodge had started with in 1774.



Brief Account
of
Proceedings
1966–1975

“For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath.”

1966

AUGUST A. PERSE, Master

Since the publication of Vol. II, Bro. Perse has become Managing Editor of Lindquist Publications, Inc., of New York City; he has authored numerous articles on the subjects of philately, the Republic of China, and early aviation as it concerns the stamp collecting world. He has been elected Life Member of the New York Historical Society; Fellow Royal Philatelic Society London; Statesmen's Club of Wisconsin; New York Athletic Club; New York Opera Guild; Deacon, Bedford Park Congregational Church, The Bronx; and was given the Moses Sproule Medal for Exceptional Services to the Lodge.

At the very first meeting of the Fall Season on 15th September the sad announcement was made of the passing of Brother Rayburn S. King on the 13th July. A full report of the Masonic Funeral Services is in the Minutes; services were conducted by the Master, assisted by Wor. Bro. Rodriguez, and Wor. Bro. E. Reginald Smith; twenty Brothers were present. Bro. Frank C. Barrie, J.W., was present at the interment in Mount Hope Cemetery, Ardsley, New York. An obituary notice was published in the N.Y. Times of 14th July, and an Order for the Burial of the Dead was conducted at All Angels Church, 87th Street and West End Avenue, in New York City, at 1 p.m. on the 15th July 1966.

A report was made that the Annual St. John's Day Outing held 18th June at Saylor's Inn in Saylorsburg, Pa. (100 miles from N.Y. City) was a success in all respects. Several Brothers who had not visited the Lodge in some years were present: Bro. Capt. Osborn from Annapolis; and Bro. Albert W. Dore from Washington. A special bus had been engaged for the trip.

It also was reported that a semiannual audit of the Lodge records had been made on 16th July, and that all was found to be in good order. Certain photographs of Lodge groups, officers, and other mementoes were framed and placed in the glass cabinets of the Empire Room foyer. Harry W. Kinsley, commanding the U.S.S. Terrell County, 7th U.S. Fleet in China, sent a letter thanking the Lodge for their gifts to the ship's company; a letter from the C.O. is in the Minutes. There are two letters from Bro. Dr. Nicolaas Schenk giving his views regarding Masonry in Japan.

Five sterling silver replicas of the Moses Sproule Medal were obtained through the assistance of Bro. Raborg, and the Permanent

Committee on the Moses Sproule Award for Meritorious Services appointed: R.W. W.K. Walker; Wor. Charles R. Foley, Bros. Herbert G. Horstmann; Allan Boudreau; and John C. Rollins. Regulations governing the conferral of the Medal are in the Minutes.

Bro. Walker delivered a most interesting report on his recent trip to England, Scotland, and Ireland; Bro. Christiansen reported that he had spent five weeks in Norway and Sweden and enjoyed seeing brothers and sisters from California whom he had not seen in fifty-six years at this family reunion.

The application of Mrs. Martha C. Robertson, widow of the late Bro. James A. Robertson, for admission to the Home at Utica was denied by Trustees of the Home. Although Mrs. Robertson was eighty-four years of age, and in need of constant care, the Trustees of the Home decided that she was not "indigent" and could afford to engage nursing and domestic help. This was almost an impossibility in that day and age in the City of New York; domestic help could not be found, and day workers were unheard of. People who once did this type of work now found it more convenient to enter the public relief rolls, and thereby obtain quite enough to supply their every need without working.

Extensive alterations and some modernization was being done in both the 23rd and 24th Street buildings; automatic elevators were being installed.

The Master reported that he had suggested to the First Manhattan District Masters Association that instead of a gala dinner usually tendered to the incoming Masters (1967) a buffet be served, and the difference in cost given to the Brotherhood Fund; he was voted down three to one.

Mr. Harry Winterfield was initiated 6th October 1966. The Degree was conferred by Bro. Serge J. Mecherini, assisted by Bros. Carl Kohlhepp, Perse, Hall, Charles R. Foley. Bro. Frank Barrie delivered the Lecture in a "magnificent manner." The entire evening proceeded with such precision and dignity that all work was concluded by 9 p.m.

Attention was called to the meetings of the Masonic School of Instruction, and also to the Old Landmarks which were to be preserved. Notice was received of a reception to M.W. Frank C. Staples, G.M., in Charter Oak Lodge, No. 249, New York City on 13 September

1966.

On 13 October 1966 a delegation from the Lodge visited Goethe Lodge No. 628 at the 15th Street Temple to observe the Third Degree performed in German. R.W. Dr. Karl Hoffmann, dual member of the Lodge, occupied the East during the work. A delegation also visited the Centennial Meeting of Goethe Lodge held 27 October in the Grand Lodge Room. Dr. Hoffmann again presided.

An item in the Minutes informs us that a new charter was presented 3rd November 1966 to Howard-Prince of Orange Lodge No. 16 on the consolidation of the two Lodges. Bro. Plass asked for dimit to become a member of Friendship Lodge No. 153, Owego, N.Y. where he now resides.

Bro. Adam Kohlhepp reported regarding his recent visit to eighteen countries in Europe and in Africa. Bro. Raborg on the 20th October discussed "The Philosophical Aspects of the Hiramic Drama," for which he was congratulated by the Master and all present. On the same evening the Master presented a short talk titled, "Is Patriotism Being Eliminated from the American Scene?" (copy in the Minutes).

On the 3rd November Bro. Winterfield received the Second Degree, and Bro. Lichty, Sr. M. of C., delivered the M.C. Lecture "with great credit to himself."

Letters were received from J.W. Stowall, printer, reporting that proofs for Vol. II would be forthcoming in about one week; from Bro. Hinds reporting that 162 copperplate half-tones were paid for and delivered to the printer. Many letters of congratulations were received from Brothers of the Lodge stating approval of the "new" notice. This was a revised copy of a small notice used by the Lodge about 1807. Bro. Dr. John H. Lambert residing in Washington D.C. made inquiry as to his status preparatory to making application to enter the Home at Utica.

The sudden passing of Bro. Bernys Holland Smith on 14 November 1966 was reported. He and his wife had been making plans to go on the Masonic cruise in January 1967. Masonic services were conducted by the Master assisted by Wor. Edward R. Cusick at the Cronin Funeral Home, 115 Atlantic Avenue, Brooklyn.

Bro. Dr. Hoffmann read a paper which he had⁷ prepared for publication by the American Lodge of Research, "Masonic Meeting Places in New York City One Hundred Years Ago." He showed photo-

graphs and scale models of sections of the City at that time, these are listed in the Minutes: Botany Hall, 68 East Broadway; Mas. Temple, Broome and Crosby Streets; Odd Fellows Hall, Broome and Center; Old Wallack Theatre, Broadway and 13th Street; Mas. Hall, 8 Union Square; Helmbold Bldg., 594 Broadway; Decker Bldg., 33 Union Square; Mas. Halls at Broadway and 12th Street; 23rd St. and 6th Avenue; and 50 West 24th St.

On the evening of 1st December forty-six were present. The Third Degree was conferred on Bro. Winterfield by the Past Masters of the Lodge. The Historical Lecture was given by Bro. Cusick who came from Pennsylvania to be present, and then returned immediately after he had completed a masterful rendition. For the first time in many years the Lecture was given in its full and ritualistic form. Bro. Cusick was heartily congratulated. A special prayer was written by Bro. Walter E. Koons for this meeting and is in the Minutes. After closing, all Past Masters met with the Master in the ante-room of the Lodge.

The Sproule Committee reported that they had selected Bros. Norman R. Johnson and John A. Clary to be recipients of the Medal for Exceptional Services. A letter ~~from~~ the officers of the U.S.S. Terrell County (Bro. Kinsley commanding) thanking the Lodge for gifts sent the second time to the crew.

The 15th December was an anniversary date of the Lodge founding and to commemorate the event a combined meeting with Washington Lodge No. 21 (the next-door neighbor) was held in the Empire Room preceded by a dinner at Charles' French Restaurant on 6th Avenue and 11th Street. Present were Dr. Charles F. Gosnell, D.G.M.; and seven other G.L. officers, also the Masters of the two Lodges. Principal speakers were Bro. Hinds, and the two Masters. The Address of Welcome by the Master is in the Minutes.

After the ceremonies Bro. Hinds presided at the annual election and the following were elected: Bro. Adam J. Kohlhepp, Master; Bro. Frank C. Barrie, S.W.; Bro. Serge J. Mecherini, J.W.; Bro. Perse, Secy.; Bro. Charles Foley, Treas. The following were removed from the rolls: Vaughn C. Behn, George Behn, Raymond L. Lebre, Michael Scalera, Lewis Mustil Wilson; and Walter L. Watson, the latter at his own request.

Many letters from members of the Lodge have been preserved in



W.: Adam J. Kohlhepp, Master 1967.

these Minutes unlike the practice of earlier years when such correspondence evidently was thrown away. There also is an interesting clipping from the N.Y. Times (5th January 1967) telling about the demolition of some buildings built by the Dutch before 1732 at 45, 47, 49 Whitehall Street, and at 2 Front Street, also possible destruction of Fraunces Tavern. While digging for the new foundations two cannonballs and a large cargo hook were found in the mud. There are two reviews prepared by the Master for insertion in the Empire State Mason which did not appear; one for insertion in STAMPS Magazine which was published 5th October 1968. Average attendance during the year was 30-35 except on special occasions when there were many more.

1967

ADAM J. KOHLHEPP, Master

Brother Kohlhepp was born in New York City 25th January 1901; attended De Witt Clinton High School; Columbia College, Class of 1922; later he attended Westchester Community College. For thirty years he was with the Great Atlantic & Pacific Tea Company, and was an executive supervisor when retired early in 1967. He formed and now operates his own insurance agency. Two brothers are members of the Lodge, one of whom, Wor. Carl F. Kohlhepp served as Master in 1953.

Thirty-three were present on the night of the Installation, Thursday 5 January, which was conducted by Wor. Carl F. Kohlhepp, brother of the Master-elect, assisted by Wor. Bros. Kolb, Rodriguez, and Robert B. Hall. The annual dinner was held at the 7th Regiment Mess, 65th Street and Park Avenue, after which all adjourned to the Empire Room. Bro. Perse spoke at length and thanked the several Brothers who delivered the principal lectures during the past year: Bro. Frank Barrie; Bro. Ralph W.R. Lichty who twice delivered the Middle Chamber Lecture; Bro. Cusick who spoke on three occasion; and Bro. Charles R. Foley who traveled on Lodge business with the Master throughout the year. A telegram was received from R.W. Wendell Walker then on a Caribbean cruise.

On the 19th January Bro. John I. Davis, D.D.G.M. 1st Manhattan District, examined the records of the Lodge during his official visit after which the Wor. Master and a dinner party of fifteen went to

Cavanagh's, 23rd St. and 8th Avenue. Returning to the Empire Room at 8:15 p.m. the Master welcomed over seventy Brothers who were present to greet the D.D.G.M. Present was R.W. Bro. Walker, Grand Secretary. A letter from Bro. Boudreau was read in which it was suggested that all annual dues and other fees should be raised. The evening of 2nd February was set aside for discussion. Bro. Jurgensen sent a card from Acapulco. The Minutes state that 78 were present; that it was 30 degrees, snow and windy. The Grand Lodge Return for the past year, and list of Lodges in the 1st Man. Dist (23) is in the Minutes; this List contains names of principal officers of each Lodge. It also is to be noted that whereas in earlier years the minutes were quite brief, they now are commencing to contain more information such as some Lodge bills, much correspondence, and other matters of Masonic interest, including copies of newspaper editorials as they affected the current political and social life. One from the New York Times of 20th January 1967 strongly criticizes Pres. Lyndon B. Johnson; another calls attention to the deaths of Astronauts Virgil I. Grissom, Edward H. White 2nd, and Roger B. Chaffee.

Thirteen were present on the evening of 2nd February and the Master congratulated "these hardy souls" for venturing out in the bad weather. A very heavy downpour of rain commenced at 6:45 p.m., continued for two hours and then turned to heavy snow. The discussion regarding the finances of the Lodge and condition in general produced more "philosophy than science" and the net result appeared to be the need of new members which in that age of galloping socialism was a difficult task to perform. Many prospective candidates preferred labor unions, trade associations, professional societies to fraternal organizations as the former would be considered more profitable to a young man. Bro. Alfred Foster who had been a dual member of Azure Lodge 868 and of Concord Lodge No. 50, was elected to become a member of this Lodge by affiliation; he had obtained demits from the two former Lodges.

A ten-page autobiography by Bro. Harry L. Lindquist, Trustee, appeared in the January 1967 issue of "Stamp Journal" published by Gimbel's Stamp Department and Minkus Publishing Company, both of 33rd Street and Sixth Avenue, New York City. A copy of the publication is in the minutes. The First Manhattan District

dinner was to be held 11th March at the Statler-Hilton Hotel; price \$10; and the Annual Dedication Services would be held at two different churches and at the Central Synagogue; after which breakfast would be served to different groups at the Hotel Commodore, and at the Waldorf-Astoria; price \$3.75 per person. The Master reported his attendance at the District Master's Dinner held 31 January at the Tavern on the Green in Central Park, and stated that the "meat was of poor grade."

The Empire State Mason, monthly publication, reported that on the 15th December 1966, Washington Lodge No. 21, and I.R.A. No. 2 held a combined meeting for the first time in 166 years, although they had been next-door neighbors for over sixty years.

At the meeting of 16 February discussion regarding Lodge affairs continued; several suggestions were made. Bro. Clarence C. Merritt and Gordon Behn were dropped for non-payment of dues. A complaint was made that the Masonic Club "now is charging \$1.80 for a hamburger sandwich." Weather was cold and windy; temperature 22 degrees. An interesting item in the minutes is a list of "help wanted" by the Masonic Employment Service with requirements and salaries offered.

On 2nd March by means of a letter to the Master, Bro. Cusick reported that he had visited Pleasantville N.Y. Lodge on a speaking engagement and there was shown a Past Master's Apron which had belonged to Wor. Fancher Nicoll. Bro. Nicoll maintained a summer home near Armonk, N.Y. and after his passing the surviving family gave his apron to the local Lodge. Brother Norman R. Johnson knew Bro. Nicoll quite well and spoke regarding their activities in the Lodge. More details are given in Volume II of our History. Bro. Nicoll was killed in action in France.

More discussion of Lodge financial affairs was had, and attention was called to the inflationary principle which seemed to be guiding the political leaders; the current rate was about 3% per annum. The Secretary presented an analysis of the membership: 139 on the rolls of which fifty-one were life members; seventy-six resided outside of New York City, too far to attend their Lodge. There is a note in the Minutes which may have some significance:

“Close be your language,
Let your sense be clear,
Let not a weight of words
Fatigue the Ear.”

Bro. Cusick requested Pleasantville Lodge No. 886 that they present Bro. Nicoll's apron to his Mother Lodge; inasmuch as no definite answer was returned the request evidently was refused. An article appeared in the New York Times 12th March 1967 calling attention to the international renowned Bro. Lindquist, also known as “Mr. Stamps.” Bro. Cusick also reported that in reading a bulletin of Northampton Academy (Mass.) he saw the name Dr. Ida Scudder; after correspondence he discovered that Dr. Scudder was the great-grandchild of Rev. John Scudder raised in this Lodge 10th May 1819, who while in Ceylon christened a number of native boys “Hiram Abif.”

Bro. Kuell reported that on Masonic All-State Night held 4th March in St. Petersburg, Florida there were present 3,899 Masons from throughout the country. Bro. Walker made three presentations on the 14th March: Capt. Moses Sproule Jewels to Bro. Norman R. Johnson, and to Bro. John A. Clary; also a red Bible to Bro. Foster, newly affiliated.

An interesting letter dated 14th March 1967 from Bro. Cusick to the Secretary explains the discovery of the old jewel and his research to find some information regarding Capt. Moses Sproule who is buried in the Old Tennant Church yard in Englishtown, New Jersey. A seventeen-page letter from the officers of the U.S.S. Terrell County commanded by our Bro. Kinsley gives a vivid description of life on a ship of the Navy in the China Sea; there also is a biography of Bro. Kinsley, who reports that he is being transferred to the Chief Naval Operations with rank of full commander.

The passing of Mrs. Marion Metcalfe Lindquist, wife of Bro. Lindquist, on 24 March was reported; also the passing of Bro. Clarence W. Merritt on 6th March at Westhampton Beach, L.I.

The Secretary reported that 500 copies of our history Volume II had arrived and were placed in lockers. The Master presented Vol. No. 1 to the Secretary after a Rising Vote of Thanks by the Lodge in recognition of Bro. Perse's efforts in producing this fine volume. Bro. Perse took one copy each for presentation to the



Bronze statue of Pres. George Washington, Master of Alexandria Lodge No. 39, Virginia 1788-1789 erected by the Grand Lodge, State of N.Y. in Flushing Meadow Park Queens County, N.Y.

Grand Lodge of England, and for Bro. Harry Carr, Barnato Lodge, London, who delivered the Prestonian Lecture in the Lodge in 1960. Bro. Perse announced that he would be in Europe during May. A number of letters are in the Minutes commenting very favorably on Volume II.

The Master and the Secretary visited Montgomery Lodge and spoke regarding the benefits which might accrue from a consolidation of the two lodges. Bro. Cusick spoke in Mount Masada Lodge, Mt. Vernon, N.Y. on the night of 18th April; the subject was the 192nd Anniversary of the Ride of Paul Revere, and as an added item Bro. Cusick recited Longfellow's "Ride of Paul Revere" and then pointed out the historical and factual inaccuracies of that hastily written poem. Report was made that Bro. Hinds became a dual member of Warwick Lodge No. 544, Warwick, N.Y. on 11th April 1967.

M.W. Frank C. Staples was installed Grand Master; R.W. Charles F. Gosnell, Deputy Grand Master; R.W. and Brother Wendell K. Walker as Grand Secretary. A heroic size bronze statue of George Washington in Masonic regalia was dedicated in Flushing Meadows Park, site of the former N.Y. World's Fair. The Knights of Columbus and a group of Free Masons held a bowling tournament in Briarcliff Manor, N.Y.

The evening of 1 June 1967 was set aside in honor of Wor. August A. Perse in recognition of the time and effort he spent preparing Volume II of the Lodge History. The Lodge was opened at 6 p.m. business was concluded after which all adjourned to the Masonic Club for an evening of speeches, etc. A plaque was presented to Bro. Perse; full details in the Minutes. A Masonic cruise was announced for 18th August and the thirteen days following to the Caribbean.

The passing of Bro. Alfred Latimer Penny on 17th June at his home in Orlando, Florida, was reported. The Annual St. John's Day Outing was held at the home of Bro. Mecherini in Croton Falls, N.Y. on Saturday 10th June. A complete report including menu is in the Minutes. The History Committee was discharged with thanks; total cost of 500 volumes amounted to \$3,577.33, and it was suggested that the History Fund be kept active for the writing of Vol. III sometime in the future.

Bro. Horstmann undertook to refurbish the Lodge jewels which

he did at his own expense. The jeweler informed him that some of the jewels were "quite old" and that they bore private silversmith's marks. A Rising Vote of Thanks was given to Bro. Horstmann for his generosity. Many letters of thanks for copies of our History were received and read. Bro. Heumann was in Germany; Bro. Kohlhepp in British Columbia. Bro. Cusick informed the Lodge that Thurgood Marshall recently appointed by Pres. Johnson to the U.S. Supreme Court was a Prince Hall mason and therefore clandestine, advising all to be on their guard so as not to permit this man access to regular meetings of the Fraternity.

The Lodge was informed by a firm of New York attorneys that it had been named a beneficiary in the last will of Ida Shaw Skinner, widow of Bro. Harry Skinner. The Secretary reported that he and Wor. Robert B. Hall attended an informal dinner to R.W. Thomas Lee, D.D.G.M. 1st Man. Dist. at the N.Y. University Club, and that "speeches were of poor quality, the principal speakers were either unprepared or just did not care; the food was too expensive; and not good." A letter was received from Bro. Karl F. Hoffman stating that he is severing all connection with Masonry except that of his mother lodge, Goethe Lodge in the 9th District. The Lodge of Antiquity No. 11 for many years held meetings in Masonic Hall has moved to Brentwood, L.I. The Secy reported that he and Bro. Boudreau had spent an entire afternoon packing and mailing copies of Vol. II to members of the Lodge, and that although members were advised to send their correct names and addresses should they wish to have copy; only ten did so, but copies were sent to all, nevertheless.

The front cover of The Stamp Wholesaler, printed in Burlington, Vt., carries a portrait of Bro. Lindquist; the inside contains a lengthy biography of this esteemed Brother. Visitor at the meeting of 19th October was Bro. George R. Hill of Mt. Moriah Lodge No. 39, Caldwell, Idaho. Under "Sickness and Distress": "The Master with severe back injury due to a fall while inspecting his property. The Acting S.W. Robert B. Hall with severe break in his right index finger which required five hours on the operating table. The Secretary walking with a cane and with a "Jordan" splint on his left knee. The J.W. Bro. Mecherini reports severe pains in his back; cause unknown by the medical profession."

Bro. Boudreau produced a photostat of a page from the history of Delta Lodge No. 451 (formerly 242) in which it is stated that Bros. Allen M. Sniffen, Felix Hart, and John F. Cross were charter members of that Lodge. Bro. Raborg was guest speaker in Mariners Lodge No. 67 on 16th October. Bros. Lichty, Hall, and Mecherini visited most of the Lodges in the First Manhattan District on an inspection tour, and "all flatly state that there is no place like Old No. 2." Their comments are in the Minutes. The Secretary was appointed to act as the Committee to discuss merger with Montgomery Lodge No. 68. In this connection he proposed that the affiliation fee of \$25 be abolished; the proposition was held over to a summoned communication on 2 November at which time the proposition was accepted.

It was reported that the Secretary and Wor. Bro. Foley were at funeral services held for Bro. Clarence Ryerson Webb at the Flanders Price Funeral Home, Nyack, N.Y. 26 October 1967; interment was in Nyack Cemetery.

On the evening of 7th December a Combined Meeting with Washington Lodge No. 21 was held in the Empire Room; guest speaker was R.W. Edward Buckmaster, Curator of the Washington Masonic Memorial at Alexandria, Va. which had over 160,000 visitors in 1966. A clipping from the N.Y. Times of 19th November reports that a former vice-president of the American Jewish Congress spoke to the Cleveland (Ohio) Shriners Club advocating negro membership in the Fraternity. At the annual meeting it was reported that two members withdrew from membership; four were ordered dropped for non-payment of dues: Bros. Finn, Fitzgerald, Garavito, and George Behn Jr.

Wor. Bro. Hall conducted the election and the following were selected: Bro. Mecherini, Master; Bro. Horstmann, S.W.; Bro. Lichty J.W.; Bro. Foley, Treasurer; Bro. Johnson, Assistant Treasurer; Bro. Perse, Secretary; and Bro. Smith, Assistant Secretary. Because of business reasons and with deep regret expressed by all Bro. Frank C. Barrie had to refuse advancement. Membership now stood at 134 of which 39 were Life Members. Copies of interesting clippings from the N.Y. Herald Tribune of 11 April 1926 were found by Bro. Boudreau recounting some of the athletic achievements of Bro. Hall and were placed in the Minutes.

SERGE JOHN MECHERINI, Master

The Lodge notice for 2nd January informs us that Bro. Mecherini was first appointed a Steward of the Lodge in 1950, served three successive years and then dropped out of the line of officers until 1958 when he was appointed Junior Deacon, served in 1959 as S.D. "with great credit to himself" and was elected Junior Warden in 1960 after which, because of business and personal reasons, he again dropped out of the line until 1967 when he again was elected J.W. The notice also states: "Perseverance and devotion are two of his prominent qualities; his performance as J.W. last year was a model of perfection, and highest accolade of all, he is a cook with few equals." Wor. Bro. Mecherini was born in New York City, 12th October 1908; graduated from the public and high schools of New York, and from Mechanics Institute; presently supervisor in the Department of Public Works, City of New York; a member of Jerusalem-Amity Chapter No. 8, R.A.M.

The Annual Dinner was held at the 7th Regiment Armory on Park Avenue and 66th Street, New York City, after which all returned to the Empire Room for the installation of Officers conducted by Wor. August A. Perse. Wor. Robert B. Hall presided at the Ceremony of Investiture. A letter dated 1st January from Bro. Horstmann was read in which he stated that on advice of his doctor he could not accept the Station of S.W. Dispensation was asked of the Grand Lodge to hold a summoned communication at the next meeting, 18th January, to elect a S.W. and a J.W. which was received in the course and on that evening Bro. Lichty was elected S.W., and Bro. Allan Boudreau was elected J.W. Bro. Perse installed both Wardens.

On the evening of 1st February Bro. George R. Hill was elected a member of the Lodge by dual affiliation with Mt. Moriah Lodge No. 59, Caldwell, Idaho. On the evening of 15 February the Lodge was informed that M.W. Charles Wagemans, G.M. of Belgium; M.W. Louis Dembitzer P.G.M. Belgium; M.W. Mauro Baradi, P.G.M. Philippines were in the Temple and desired to view degree work as performed in New York State. The only Lodge with a candidate available this evening was Americus Lodge No. 535 who met in the Tudor Room of the 23rd Street Building. As that room would be unsuitable Wor. Mecherini volunteered the use of the Empire Room which offer was gratefully accepted. The First Degree was conferred on Mr. Richard J. Dimond, Jr. of Americus Lodge. Over forty signed the Visitors Register but there were many who did not, and the room



W.: Serge J. Mecherini, Master 1968

was filled to capacity. About seventy-four were counted as being present. A letter dated 6th February from Bro. Boudreau to the Master strongly urges a rise in dues to \$25.00 annually, but no action was taken on the proposal.

A delegation visited Paul Revere Lodge 4th March to hear Bro. Cusick deliver his favorite talk: "The Life and Times of Paul Revere, and the Famous Midnight Ride." Bro. Cusick stated that all historic accounts say that the famous words were "The Regulars are out" and not "The Redcoats are coming."

The First Degree was conferred on Mr. Robert Drechsler, who had been at sea as First Engineer with the Grace Line. Past Master's Jewels were presented to Bro. Charles Foley and to Bro. Adam Kohlhepp. R.W. George G. Patman now residing in Harrogate, England, sent a copy of the Nigerian Ritual as it is being presently worked. Bro. Patman is a member of Cecil John Rhodes Lodge 6980 E.C. of Salisbury, Rhodesia.

Newspaper stories and even editorials were telling the public that the Pope intended to permit Catholics to become Masons, should they wish, but an article in the N.Y. Times of 17th March 1968 states that "Vatican Denies a Major Shift in its Stand Against Masonry." Twelve Papal bulls declare that Masonry is anti-catholic and anti-clerical. The recent statement issued by the 1962-65 Ecu-menical Council of the Roman Church should be interpreted as indicating that a change was being contemplated but that the change "would not be major or profound." The news clipping is in the Minutes. Bro. Heumann in Germany; Bro. Madeira in Tobago; Bro. Jurgensen in Mexico City.

A report was made that the Lodge donated \$595 to the Brotherhood Fund; the third highest sum in the 1st Man. Dist. although the other two lodges had memberships of 252 and 599 respectively. Membership in No. 2 stood at 134.

Two deaths were sadly reported; that of Bro. Clarence M. Coddington at Harwich Centre, Mass. on 18th February-1968, and that of Wor. Maxwell Hall Elliott Jr. in Redondo Beach, California on 27 June 1967. Bro. Hall had been Master of the Lodge in 1933.

Saturday the 15th June was announced as being the date for the Annual St. John's Day Outing to be held at the home of the Master in Croton Falls, N.Y. and a witty announcement was made in the

Lodge notice commencing—"The True Pleasure of Life is to Live with your Inferiors." The program for the day included a "Feast of Reason." Bro. Harry L. Lindquist was honored at a reception of the Walpole Stamp Club, Mass. which he had organized; a letter of congratulations was received by Bro. Lindquist from former Pres. Harry Truman.

It was reported that Bro. Walter McClure Quinn had passed away the 19th April 1968 and had been interred in Elks Rest, Oakwood Cemetery, Bedford, Virginia. It also was reported that M.W. Dana B. Hellings P.G.M. passed away at Kenmore, N.Y.; services on 12th May. M.W. Dr. Charles F. Gosnell was elected Grand Master in the State of New York as of 9th May 1968, and Bro. R.W. Wendell K. Walker was elected Grand Secretary.

On the evening of 6th June a Past Master's Jewel was presented to Bro. Perse engraved "1949 and 1966" indicating the two years he served as Master. After closing of the Lodge all adjourned to the Masonic Club for dinner at which R.W. Robert N. Hinds presented the Capt. Moses Sproule Jewel for Exceptional Services to Bro. Perse. A copy of the accompanying resolution is in the Minutes, and if all the attributes described therein were truly his then he must have been a most remarkable man.

Bro. Cusick was asked to go to Cincinnati as Lodge Research Historian to investigate all facts regarding the history of Bro. Capt. Edward Miller. Bro. Cusick also informed the Lodge that the Lodge warrants of 1760 and 1785 had been lost while in possession of Grand Lodge, and that great care should be taken of the present 1789 Warrant; the original of which is supposed to be in custody of the Grand Lodge. A letter is in the Minutes from the real estate agent of the building informing all that smoking will be prohibited at anytime in the lodge rooms after 1st September 1968. Bro. John F. Reiken, a dual member, asked for a dimit to join the Lodge at Edina, Minnesota; this was granted.

Six photographs taken at the St. John's Day Outing 15th June 1968 are in the Minutes, as is a postcard from Bro. Drechsler in Singapore; also postcards from Bro. Lichty in Japan; Bro. Drechsler in Aruba, Bremen, and Wales; from Bro. H.C. Waterman in Dallas, and Bermuda.

A letter was received from Brother Harry Lomas, Fairway Lodge,

East Lancashire, Manchester District, England which was accompanied by a Traveling Certificate dated 30 May 1841 originally belonging to Bro. Thomas Wood, a member of the Lodge, and signed by James Herring, Grand Secretary and also a member of the Lodge. The Certificate was found in some old papers by a Mr. E. Smith of Manchester, and was given to Bro. Lomas for delivery which was done at a dinner in the Masonic Club on the evening of 3rd October 1968. R.W. Bro. Herring (1794-1867—short biog. in Minutes) was a noted portrait painter, and many of his works are in Masonic Hall to this day. On 2nd October members of the Lodge visited the G.L. Room to add their greetings to Rt. Hon. Earl Cadogan D.G.M. of the U.G.L. England, and to R.W. James W. Stubbs, Grand Secy., U.G.L.

Some activities were proposed for the Indep. Royal Arch Foundation.

A three-page article appeared in The N.Y. Sunday News 28 July 1968 titled "The Masons—A Universal Brotherhood." This publication was very strange as it appears that the mention of Masonry or any lodge activities had been barred from New York newspapers for at least fifty years, chiefly on the ground that "lodge activities are not news." This article probably was published to follow the "ecumenical" craze which seems to be current, and more than likely will pass away to be replaced by some other fad.

A review of Volume II was published in STAMPS Magazine, a weekly published in New York City; clipping in the Minutes. The passing of Bro. Ross A. Langworthy on 17 September 1968 at Chatham, N.J. was reported. In the obituary Bro. Langworthy was extolled as "devoted Mason; paid his dues on time and usually several months in advance (a rarity) and always sent something extra for the charitable purposes of the Lodge. May his memory remain green."

A communication was received from the Grand Master inviting all to attend Golden Rule Lodge No. 770 on 10 October 1968 when the special guests would be members of Alpha Lodge 116 of New Jersey. Queries were raised as to why this negro lodge was being shown this preferential treatment by the G.M. when it has been a long time since he visited several lodges in the First Manhattan District.

It was announced that the George Washington Shrine at Tappan, N.Y. had been designated a Registered National Historical Landmark. Grand Lodge 50-Year Membership Pins were presented to Bros. Alfred Foster and Edward Corlies on the evening of 5th December.

Another application for admission to the Masonic Home at Utica N.Y. by Mrs. Martha C. Robertson, wife of our late Bro. James A. Robertson was denied on the ground that she was not "indigent" although in need of medical supervision and care. Some member of the Lodge remarked, "In order to be admitted to the Home, one must be 85 years of age, in perfect health, destitute, and his application must be in quintuplicate." A Combined Meeting with Washington Lodge No. 21 was held 21 November 1968. A record of the statements made at this meeting is not very complimentary to the method of selecting Grand Lodge officers especially for the district. Bro. Cusick spoke: "G. Washington and The Letter G," and unfortunately the speech was not recorded or transcribed as the records state that the applause continued for some time.

It would seem that enough "pressure" was being exerted to induce the Trustees of the Masonic Home to "re-institute the application" of Mrs. Robertson on submission of a new medical application, which was promptly done. The red tape still had not been cut, and the Lodge was informed that there still were one or two minor points that had to be approved by officials of the Home. The Lodge had arranged to escort Mrs. Robertson to Utica by ambulance but this was not necessary as she passed away on 26th December and never did live to see the Masonic Home. Since that time these distressing affairs have been avoided, and the rules for admission, although not lightened in any way, yet were being applied with decency and good sense. Her application was first presented in 1966.

The Secy. reported that he was instrumental in obtaining a gift of \$1,000 to the Lodge from an anonymous donor.

Announcement was made of the passing of Bro. Murray G. Satterfield in North Hollywood, Calif. in 1967. At the request of some member of his family a biography of Bro. Charles F. Godwin (1855-1944) was prepared and is in the Minutes.

Bro. Lichty S.W. presented a twelve-page typewritten report of his recent visit to the Orient and particularly to Japan. At the An-



W.: Ralph W.R.Lichty, Master 1969.

nual Meeting on 17th December Wor. Bro. Hall presided, and the following were elected: Ralph W.R. Lichty, Master; Allan Boudreau, S.W.; Henry R. Grimm J.W.; Charles R. Foley, Treas.; August A. Perse, Secy.; E. Reginald Smith, Asst. Secy.; Harry L. Lindquist, Trustee. Annual reports were placed into the Minutes, and it was noted that attendance had been somewhat lower than in the previous year; an average of seventeen members attended during the year. Finances were satisfactory.

1969

RALPH W.R. LICHTY, Master

Since the publication of Volume II of the Lodge history in which Brother Lichty's early biography was presented he has become greatly interested in Egyptology, and has compiled a treatise explaining the hieroglyphs and architectural style adorning the Egyptian Room on the twelfth floor of the Masonic Temple at 46 West 24th Street in New York City. He made an extensive tour of Egypt in 1971 visiting and examining practically all the ancient monuments including Abu Sarga Church in Old Cairo in which are placed the two stones remaining from the altar at which the Holy Family are said to have worshipped when they were in exile in that country. He also visited the Far East in 1969. Masonic affiliations since 1966 have been: High Priest, Jerusalem-Amity Chapter No. 8 R.A.M., 1972; Commander, Coeur de Leon Commandery No. 23 Knights Templar, 1973-1974; Adelpic Council No. 7 R. & S.M.; Valley of New York Consistory Scottish Rite; and Kismet Temple A.A.O.N.M.S.

The annual dinner was held at the 7th Regiment Armory, 643 Park Avenue after which all took taxicabs or their own automobiles and went to the Masonic Temple for the ensuing ceremonies. Robert B. Hall presided at the Investiture, and August A. Perse at the Installation. It was reported that M.W. H. Lloyd-Jones P.G.M. passed away on the 30th December; services at Christ Church, Bronxville, N.Y. In the Minutes there is a copy of the Official Roster of G.L., and Register of Grand Representatives for 1968-1969.

At the meeting of 16th January it was decided that after-meeting collations would be discontinued due to the dangerous condition of the streets and subways during the late hours, and it was decided that members would meet at Schrafft's Restaurant, 50 West 23rd Street prior to meetings, at about 5:30-6:00 p.m.

Bro. Robert Drechsler was raised the evening of 6th February, and Bro. Mecherini presented to the Lodge a grosgrain scarlet-bordered cloth for the table in the East. Bro. Perse presented a Past Master's Apron to Bro. Mecherini, and Bro. Grimm who had proposed Bro. Mecherini and conducted him during the three degrees presented to him a Past Master's Jewel. A 50-year G.L. Pin was given to Bro. John A. Clary. On the evening of 8th February a light snow started to fall, and did not cease until 14 inches of snow had fallen by Sunday the 9th. In The Bronx there were piles of snow as high as 10 feet. The weather bureau, and the city services were sound asleep and consequently transportation was almost nil for several days. The trains were snow-bound in their open-air yards.

Members were invited to attend the 50th Anniversary festivities of the Order of De Molay to be held by New York Chapter No. 309 in the 23rd Street Temple.

The Lodge was raised in silent prayer after announcement of the passing on Friday 28th March 1969 of Pres. Dwight D. Eisenhower at Walter Reed Hospital, Washington, D.C. Services were held at Washington Cathedral (Sts. Peter and Paul); transfer was made to the Capital Building where on 31 March Pres. Richard M. Nixon delivered the eulogy. Burial was in the crypt of Eisenhower Library at Abilene, Kansas.

After closing of the Lodge on 3rd April Miss Nesta Kerin Crain, a well-known mystic, spoke regarding Masonic symbolism depicted on early playing cards; forty were present. It was reported that Bro. Lindquist received an Honorary Life Membership at the Centenary Celebration of the Royal Philatelic Society London. An oil painting by Bro. Aboltins was given to the Lodge and hung with proper ceremony and respect in the ante-room, but this was removed by the real estate agents on the ground that permission had not been requested. When permission was requested, it was refused, and the painting returned to Bro. Aboltins with regrets.

Bro. Hill spoke for about one and one-half hours on the subject of "Masonry and Music 500 A.D. until the early 1600's." The Minutes term the talk "brilliant." A transcribed copy is in the Minutes of 17th April.

It also was reported that the Lodge had been instrumental in obtaining and having delivered to the Masonic Home at Utica over

fifty cartons of various materials and domestic supplies which could be of use to the guests at the Home. Bro. Thomas W. Boykin Jr., was restored to membership. On the evening of 1st May Bro. Joseph H. Raborg spoke on the subject of "Man's Integration with God," and suggested a return to first spiritual principles.

The sudden passing of Bro. John Carlton Rollins was announced. Masonic Services were held 5th May 1969 at Moedinger Funeral Home, 1120 Flatbush Avenue, Brooklyn, N.Y., conducted by Wor. A.A. Perse and assisted by Wor. Allan Boudreau; thirty-two members were present.

It was announced that Dr. Charles F. Gosnell had been reelected Grand Master, and that Brother Wendell K. Walker had been reelected Grand Secretary.

In the Minutes of 15th May there is an additional report by Edward R. Cusick respecting Bro. Capt. Edward Miller who was the founder of Royal Arch Masonry in Cincinnati. The records of Nova Caesarea Lodge No. 10 state that Bro. Miller was a P.M., and inasmuch as he is not so recorded in the available records of the Lodge would indicate that he served in that office during the time the warrant traveled in the Revolutionary Army.

At the 188th Annual Communication of Grand Lodge fifteen changes were made or resolved in the Constitutions, Rules of Order, etc. including a change in the Standard Work: In each of the three degrees the Standard Work shall include the following: "Binding myself *symbolically* under the *ancient* penalty of having, etc." Also that Candidates for the three degrees shall be required to wear their lambskins while receiving the degrees. Several other Provisions such as that requiring Master to purchase a "visiting apron" were enacted. The G.L. dues now were \$1.75 for G.L. expenses, and \$2.25 for the Hall and Asylum Fund, or a total of \$4.00 per member.

Formal announcement by the Royal Philatelic Society London, of the election of Bro. Lindquist as Honorary Life Member, and group photograph of the Chicago Philatelic Society taken in 1906 showing Bro. Lindquist, are in the Minutes, R.W. Herman Van Wyck of Howard-Prince of Orange Lodge No. 16 became a dual member on 18th September. R.W. George G. Patman of Rhodesia presented four jewels of South African Jurisdiction as gifts to the Lodge: a Scottish Rite Badge; a P.M. Jewel, Randfontein Lodge 979 S.C.; Steward's

Badge of 1914; Steward's Badge of 1913 Transvaal Masonic Institution. Postcards were received from: Bro. Drechsler, Venezuela; Bro. Walker, Nova Scotia; Wor. Reg. Smith, London; Wor. A.J. Kohlhepp, Cordoba, Spain. Wor. H.R. Grimm thanked the Lodge for the silver tray given to him as recognition for being host to the Lodge on the St. John's Day Outing in June. A complete report is in the Minutes.

In the "Short Talk Bulletin" published by the Masonic Service Association July 1969 there is a two-page report describing the visit of the Lodge to Valley Forge in 1960. Bro. Ronald E. Heaton, of Norristown, Pa. prepared the article for the Historical Committee, Valley Forge National Park.

The Metropolitan District Deputy Grand Masters 1968-69 proposed a change in the G.L. Book of Constitutions to provide for a lodge year to end in May of each year instead of the present calendar year, in December. After a mail canvass of the membership the proposition was refused 64 to 1. This move appeared to be another form of "tinkering" with the operation of the Fraternity; first the visiting aprons, etc., and now this. Statewide membership was falling off by about 7,000 per year but there seemed to be much time spent in trying to force idle changes, which would not be of much utility. A monograph by Bro. Aboltins, "The Mystery of Masonry" is in the Minutes of 18th September. There is a four-page typewritten review of Masonry in New York City, and a general review of Lodge affairs by August A. Perse, Secy. There also is a letter from Bro. Cusick in reply to a proposal to form an association of Colonial Lodges, made some time ago by Bro. Boudreau.

Several tracts concerning the repudiation by the G.L. England of the 1784 Warrant issued by them to African Lodge of Boston in 1827, and an excerpt from the New York G.L. Proceedings 1899 declaring "the Prince Hall Grand Lodge of Massachusetts, or any negro Grand Lodge or lodges ascending therefrom are clandestine. We are also of the opinion that no Grand Lodge can recognize or enter into Masonic relations therewith, either as individuals or lodges without rendering itself liable to the stigma of a clandestine character."

Awards of 50 Year Pins and Certificates were made to Bro. Alfred Keller by a delegation from the Lodge, and to Bro. Walter H. Dickerson by Jeff Nelson Lodge No. 605, of Tryon, North Carolina. The

Lodge was closed at about 7:00 p.m. on the evening of 2nd October and all adjourned to the Faculty Club, Washington Square North, where a dinner was held in honor of R.W. Robert Foster Janes on the occasion of his 50th Anniversary of Mastership. Present and making suitable speeches were Dr. Charles F. Gosnell, Grand Master; Bro. Wendell K. Walker, Grand Secretary; and Bro. Edward R. Cusick. Bro. Janes also spoke. The Secretary, Bro. Perse, who had conceived and arranged the ceremonial was absent due to a sudden illness.

A complaint against the "sharp practices" of Grand Lodge in the matter of finances was made in open Lodge. This referred to their habit of making assessments *ex post facto* and collectible before the Lodge had opportunity to bill the individual member and thereby collect the extra amount. It would appear that the G.L. did not care how or when the money was obtained as long as it was paid into their coffers on demand. A letter from Bro. Schenk informed the Lodge that he had been approached as to his availability for the office of Master of a Masonic Lodge in Japan, but he refused on the ground that "the socially unfit are engaged in Masonic work in Japan."

The Lodge visited Washington Lodge No. 21, their next-door neighbor, to listen to talks by Wor. Bro. Kapp and Wor. Bro. Richard M. Barr, students of the life and times of George Washington. Bro. Barr read a letter written by one of his ancestors who was in the New Jersey Line at Valley Forge which states that Geo. Washington visited the Lodge at Valley Forge. A letter from Ronald E. Heaton, with transcripts from the Valley Forge records concerning Rachel Furter, Wife of Brother David Furter (Further) who was secretary of the Lodge in 1784; also a transcript of the known records of Bro. Moses Sproul (Sproule, Sprowle, Sproul, Sprowls). In the Valley Forge records is found this notation on the Muster Roll, 3rd New Jersey Regiment, Col. Elias Dayton, commanding. "Sprouls, Moses—Sergeant Paterson's Company—January 1778: Sick absent." However, Bro. Moses must have appeared at a subsequent time as records show that he served from November 1775 until 1781. Another oddity is that his portrait hangs in the Lodge at Morristown, N.J. showing him as a sergeant sitting in the Master's Chair.

Bro. Drechsler reported from La Goulette, Tunisia, and Bro. Heumann from Munich-Rome; Bro. Perse from Japan. Dr. Juergen K. Greinader, and John Fall were raised to the Degree of Master Mason on the evening of 4th December 1969. The Lodge Minutes 1959 to 1968 appeared in new-type scarlet cloth binding; Bro. Boudreau arranged for the work to be done. The temperature this evening was 22 degs. and windy.

Bro. Robert. B. Hall presided at the election of officers: Allan Boudreau, Master; Henry R. Grimm, S.W.; Julian K. Jurgensen, J.W.; Charles R. Foley, Treas.; August A. Perse, Secy.; John A. Clary, Trustee, for three years. Membership now stood at 94 regular dues-paying members; and 35 non-dues-paying life members. The Master-elect announced that the installation would be held except in the event of a subway worker's strike on 1st January 1970. These people were demanding a four-day week; thirty-two hours of work per week; overtime pay for everything over the thirty-two hours; plus a 30% increase in salary; base rate would be over \$10,000 per year for a subway guard. The Secretary recommended that all artifacts of the Lodge be obtained from the G.L. Museum, that they be inventoried, and that some thought be given as to their donation to the New York Historical Society.

1970

ALLAN BOUDREAU, Master

He attended Russell Sage College, Troy, N.Y., and the Graduate School of Public Administration, New York University where he received his doctorate in 1974; a member of Phi Delta Kappa; National Society of Public Accountants; International Federation of Documentation; American Library Association; Secretary, New York State Library Association; American Legion; many other national, state, and local educational associations related to historical and archival fields; presently Grand Lodge Librarian; member of many other Masonic organizations including A.A.S.R. Valley of Albany, New York 32nd Deg.

From Who's Who in the East: Boudreau, Allan, Librarian; b. Albany, N.Y., Aug. 1, 1936; s. Alexander and Lillian (Allan) B.; B.S., Russell Sage Coll., 1958; M.B.A., N.Y. U., 1964, Ph.D., 1973; M.S., Columbia, 1972; m. Ingeborg Rosamund Goetze, July 6, 1963; children=Kirstin Rosamund, Andrew. Jr. administrv. asst. N.Y. State Dept., Edn., 1958-59;



W.: Dr. Allan Boudreau, Master 1970.

adminstrv. officer N.Y. State Library, 1959-62; asst. dir. N.Y. U. Libraries, 1962-73; sr. research asso. N.Y. U., 1973-74; exec. dir. Library Trustees Found., 1973-—. Pub. accountant, 1961-—; cons. Libraries, museums, research orgns., mfrs., architects, state and local govtl. units; lectr. colls. and profl. groups. Exempt vol. fireman; pres. Ind. Royal Found., 1968-—. Served with AUS, 1953-55. Recipient Founders Day award N.Y. U., 1973. Mem. A.L.A. (life), N.Y. Library Assn., Nat. Microfilm Assn., Library Assn. Eng., Internat. Fedn. Documentation, Am. Legion, Phi Delta Kappa. Republican. Lutheran. Mason (32 deg., state librarian 1973-—). Club: Westerlo (N.Y.) Turf. Author: The Library and Scholarly Research, 1964; The Research Resources at Washington Square, 1831-1970, 1972. Mem. editorial bd. Library Scene, 1970. Contbr. articles to profl. jours. Home: ‡ 1 Washington Sq Village New York City NY 10012 Office: 71 W 23d St New York City NY 10010.

The first Thursday of 1970 fell on a holiday, and the annual dinner and installation of officers were omitted. The Officers were duly installed the 15th January by Wor. August A. Perse assisted by Wor. E. Reginald Smith, and by R.W. Herman Van Wyck (dual member) as Chaplain. Immediately following the Installation delegations of visiting Brethren were introduced prior to the reception of R.W. Harold E. Haglund, D.D.G.M. 1st Man. Dist. Bro. Haglund spoke in high terms regarding the Old Lodge and its Officers. The Minutes state, "He complimented the Officers, and was remarkably impressed by their confident bearing and the general atmosphere of alertness and competence which characterizes our Master and Officers, down to the last one." The transcribed address of the Installing Officer is in the Minutes.

In the Minutes of the 15 January there is a letter dated 8 December 1969 from Wor. Bro. Cusick to the Secretary listing the names of twenty clandestine (negro) lodges now operating in New York City (Brooklyn, Bronx, and Manhattan). There is a letter from the D.D.G.M. indicating concern about the fact that the Lodge had not purchased Visiting Aprons. These were ordered by G.L. to be worn by members of various lodges while visiting, but the order was not being observed, as being inane. Over 6,000 members per year were being lost in New York State and the G.L. was concerning itself with aprons. The consensus opinion of the Lodge was that were accustomed to using our scarlet-trimmed aprons whereas the "visiting" aprons

were to be of blue-binding with the Lodge number on the flap. It was the general opinion that if our Master could not wear his own apron while visiting other Lodges then it might be best that he stayed away.

In view of the annual donations the Lodge had been making to the Building Fund of St. Barnabas Hospital in The Bronx, members were invited to ground-breaking ceremonies 24th November 1969 of the new \$10,000,000 West Wing; the Secretary represented the Lodge. The Senior Warden reported that in company of the Grand Master and the Grand Secretary he attended a convocation of the Grand Lodge, District of Columbia on 16th December 1969. The feature of the evening was the conferral of all three Degrees on Adm. Arleigh A. Burke, U.S.N. retired. The S.W. reported that the quality of the work, which was conducted by G.L. officers was "very poor and showed great lack of preparation." A formal notice is in the Minutes announcing "An Occasional Lodge for the purpose of making A Mason at Sight."

There was much resentment in the Lodge due to the enactment by G.L. of a 35c extra assessment, and making the collection of the money a retroactive matter. It was strongly believed that such assessments should be collected as due and not for some period past. The total amount for New York State amounts to about \$85,000. On 27th January Bro. Cusick spoke in Beethoven Lodge No. 661 (15th Street Temple) subject: "Speculative Freemasonry Prior to 1717."

The Minutes of 5th February contain some interesting items. At an Area meeting held 30 January it was reported that there had been Mafia penetration into the Craft especially in New Jersey and that the reports had been sent to the Federal Bureau of Investigation. A Masonic Breakfast was to be held at which the Lodge had a table and the principal speaker was Earl Elgin and Kincardine of England.

A U.S. Navy Citation awarding the Bronze Star to Bro. Commander Harry W. Kinsley Jr. for meritorious service while commanding officer of the U.S.S. Terrell County during combat operations against the enemy; complete details are in the Minutes.

A copy of the Woodlawn Cemetery deed has been placed in the Minutes; this shows our plot to be on Range 135, Grave No. 58 just north of Rose Hill Plot along the East 233rd Street side of the Cemetery. Bro. and Mrs. William H. Mooney are buried there but

officials state that perhaps a cremation also might be accepted. At the meeting of 19th February it was reported that Wor. Dwight W. Tenney had passed away 26th January at his home in Lexington, Kentucky, after an illness of several months. A lengthy obituary was published in the Lexington Leader of 26th January 1970; copy in the Minutes.

R.W. Walter E. Koons organized a Masonic Club for Retired Residents at Sun Coast Manor, St. Petersburg, Florida; and Bro. Cusick spoke at Naurashank Lodge No. 939 in Pearl River, N.Y.; the Master, J.W., and Secy. were presented at this meeting.

Bro. Lichty formally presented a Past Master's Apron to Wor. Bro. Boudreau. These aprons are scarlet-trimmed and have a Triple Tau instead of All-Seeing Eye, on the flap. The Treasurer called attention to newly-enacted laws by the Federal Government regarding foundations. The new law taxes such funds even though they be devoted entirely to charitable purposes. The law requires payment of a 4% tax on all unexpended income commencing in 1974 or 1975.

An appeal was made to members of the Lodge to donate blood on 18th February, and there is a hand-written note in the Minutes stating: "So many appeared from our Lodge and from other lodges that at 7:30 p.m. operations had to be suspended because of lack of equipment."

There is a copy of a letter sent by the Secretary to the soon-to-be Grand Master suggesting that the Grand Historian be appointed from among New York City residents inasmuch as archives, records, the N.Y. Public Library Main Office, etc., were in New York City. The suggestion was not accepted. The 1969 G.L. Proceedings were analyzed and a report is in the Minutes. It is interesting reading especially the copies of the Grand Master's address wherein he informs us that although G.L. voted to raise the number of Trustees from seven to nine, counsel for the Trustees objected. Also he "was deeply disturbed to learn that the Trustees were involved in law suits against two constituent lodges over two small bequests. It is unthinkable to me that we cannot resolve such differences amongst ourselves in truly brotherly fashion."

The meeting of 5th March was held at the John Street Methodist Church, 44 John Street, New York City, the first Methodist church in this country.

The principal address was given by Rev. Bro. Arthur Bruce Moss, Pastor Emeritus (Pastor 1936-1948) who suggested that the records of St. Paul's Church and Trinity Church be examined for evidences of connection with our early Lodge. The Bible used by the Lodge this evening was the "Britches Bible" printed in 1611 and brought to this country by Philip Embury, founder of John Street Chapel. Known by that name as the wording refers to the fig leaves in Genesis as "britches." ("Adam and Eve wore britches."). This Bible had been used at the consecration of three other churches which stood at this spot; the candles used this evening had been used at the first service of the Congregation in 1769; on this evening they were lit and almost immediately extinguished. Prior to opening of the Lodge twenty-four members met at Dutch Tavern, 15 John Street, for dinner, and in honor of the 30th Anniversary of the Mastership of R.W. Norman R. Johnson. This also was the first time a Masonic Lodge met in the Church.

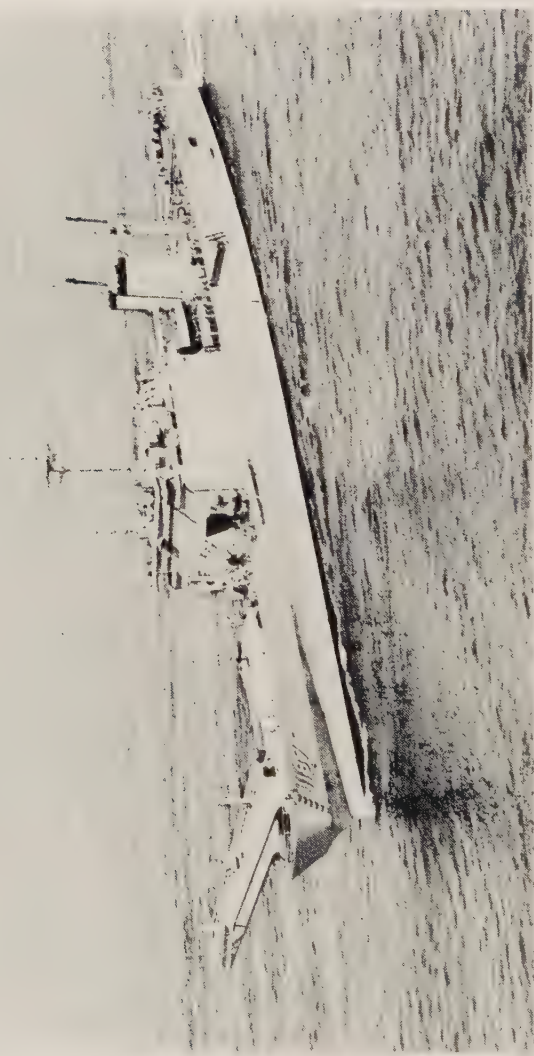
There are copies of letters sent to the five lodges in New York State which were organized prior to 4th July 1776 asking them to join with No. 2 in preparing some fitting presentation for 1976, the Bicentennial Year, but there is no evidence that any other action was taken in this matter.

Bro. George R. Hill, S.D., was congratulated for the arrangements made at the John Street Church, and it was announced that he was leaving in August 1970 for at least one year in Germany in connection with furtherance of his musical education. A Ladies Night was held 2 April 1970 at which Bro. Hill played the organ and conducted the guests on a tour of the Grand Lodge Museum.

The 189th Annual Communication of Grand Lodge was held 5-7 May 1970 at the Hotel Statler Hilton, 33rd Street and 7th Avenue in New York City.

Invitation to attend the 175th Anniversary of Suffolk Lodge, No. 60 was accepted. Original officers of this Lodge were installed by our Bro. William Wright who made the journey to Port Jefferson on Long Island by way of Connecticut, the Boston Road, and then by crossing Long Island Sound.

On the same evening (7th May) the outgoing Grand Master Dr. Charles F. Gosnell presented a Master's Gavel to Bro. Boudreau in behalf of Albany Consistory. At the evening of 4th June it was



U.S.S. Tuscaloosa, U.S. Pacific Fleet, commissioned and placed in service by Bro. Commander Harry W. Kinsley, Jr., at San Diego 24 October 1970.

reported that The Lindquist Award had been instituted by the Society of Philatelic Americans, a national organization, in honor of Bro. Harry L. Lindquist; to be presented annually to the individual who is judged to have contributed most to the study of United States postal history.

A letter of protest was sent to the Grand Master concerning the arbitrary decision of the G.L. chairman for admission of boys to the vacation camp at Round Lake, N.Y. The regulations appear to be "tailor-made" to exclude rather than to include worthy youths. It was announced that Bro. Walker had been appointed to the G.L. Committee on Library and Museum, and that Bro. Hinds was named to the Committee on Endowments.

A letter from Bro. Harry W. Kinsley, Jr. was read informing all that he will be graduated from the Naval War College at Newport, and will take command of U.S.S. Tuscaloosa in San Diego. A letter from Bro. Cusick to a judge of a civil court in Philadelphia, Pa. who handed down a decision regarding regularity of Prince Hall masons in which Bro. Cusick explains to this judge that his decision of May 1962 was without any legal or even moral basis. Bro. Cusick very clearly delineates the rules to be followed. There also is a copy of a certificate sent to Bro. Cusick, 1920 Engr., from the Alumni Association, University of Virginia, congratulating him on his fiftieth anniversary.

Bro. Cusick presided at the Masonic funeral services for Bro. Lief Cook Christiansen who passed away 21 July 1970; services were held in East Rutherford, N.J.; present were Bros. Boudreau, Moses, Jos. Lammey Sr., Jos. A. Lammey, David W. Lammey, Heumann, Clary, and Perse. The mother of Bro. Perse passed away the night before. It also was announced that the father of Bros. Frank C. and Russell J. Barrie had passed away, and the beloved wife of our J.W. had passed away in Cancer Hospital, New York City, after having been brought there from Panama. The Annual St. John's Day Outing was held 13th June 1970 at the Elks Club, Oakland, N.J. Postcards were received from: Bro. Hill in Munich; Bro. Walker in the Mediterranean; Bro. Horstmann in Venice; Bro. Lee in Madrid; Bro. Heumann in Barcelona; Bro. Adam Kohlhepp was in Alaska and Canada.

The First Degree was conferred on five candidates; three from this

Lodge: Bros. Besante, Jones, and Sigurdsson; two from Washington Lodge No. 21: Bros. Thacker, and Reuter. The sudden passing of Bro. Joseph Lammey Sr. on 5th October was sadly announced; private services were held at Herbst Funeral Parlor, 7501-5th Avenue, Brooklyn.

On the evening of 5th November three Entered Apprentices were examined in open Lodge by Bro. Mecherini and then were advanced to the Second Degree. Two E.A. from Washington Lodge also were advanced. The Master was present at a wreath-laying ceremony in Washington Square Park before the statue of Bro. Giuseppe Garibaldi. At a Combined Meeting held by Washington Lodge No. 21 and Lodge No. 2 the speakers were M.W. Dr. Charles F. Gosnell; Wor. Edward R. Cusick, and Wor. Carl G. Hedlund, No. 21. Bro. Perse presented the Capt. Moses Sproule Jewel for Meritorious Services to Bro. Cusick who appeared to be much moved by the occasion.

The passing of the oldest living Past Master, R.W. Robert Foster Janes, on 24 November 1970 at the Courtlandt Gardens Nursing Home, Stanford, Conn. was reported; copy of the obituary published in the New York Times of 25 November is in the Minutes.

The Sublime Degree of Master Mason was conferred on Bros. Besante, Jones, and Sigurdsson. Bro. Hinds drove some fifty miles through a rain storm to deliver the Lecture which the Minutes describe "outstanding and easily the best speech of his Masonic career." This encompasses many years of an active Masonic life.

Bro. Nicholas Aboltins, a painter of note for some years, and whose work is exhibited in New York City. There is a photograph of one of his paintings in the Minutes: "Purity and Passion." The Minutes of this year also contain financial analyses by perhaps the largest stock brokerage house in the world, and from time to time full pages from the U.S. News & World Report which give a fair picture of economics and politics of the time.

At the Annual Meeting Wor. Robert B. Hall presided at the election and the following were named: Henry R. Grimm, Master; Julian K. Jurgensen, S.W.; John Fall, J.W.; Charles R. Foley, Treas.; August A. Perse, Secy.; and Harry L. Lindquist, Trustee 1971-1973. The bound volume of 1970 Minutes is 3¼" thick, and it most likely can be said that all Lodge and related correspondence had been retained for future history.



W.: Henry R. Grimm, Master 1971.

1971

HENRY RUDOLPH GRIMM, Master

Brother Grimm was born in New York City 27th November 1913; attended the city public schools and graduated from City College. In 1940 he entered the Sales Division of Anheuser-Busch, a well-known brewery with headquarters in St. Louis, and in 1975 is still with the company at their Newark office, but now in an important supervisory capacity. He was with the 1st Army Engineers from March 1943 to 1946 serving most of that time in Europe. Shortly after his return to the States he was transferred by his company to the Rochester N.Y. District. At that time he was Senior Deacon of the Lodge. In 1961 he was transferred to the Newark-New York area, and in 1969 was elected Junior Warden. He celebrates his 25th Anniversary as a Member of the Lodge by occupying the East. He is a member of Jerusalem Chapter No. 8 R.A.M. His other activities are: President of Trustees of the Presbyterian Church at Shrewsbury, N.J. where he had been an Elder, and Clerk of the Session. He was an incorporator and is a Director of the A. Edwin Keigwin Foundation, a philanthropic endowment for the West End Presbyterian Church in New York City. He resides in Shrewsbury, N.J.

Twenty-five sat down to dinner in L Company Room at the 7th Regiment Mess, 66th Street and Park Avenue on Thursday 7th January, and after an excellent meal all adjourned to the Empire Room at the 24th Street Temple to open the Lodge and to install the officers. Wor. Serge J. Mecherini presided. Bro. Perse was asked to deliver the Installation Speech which was titled: "Divest Yourselves of Coldness and Apathy." It appears that one Past Master present objected to the subject, "shouting that it is not necessary for any member to be thanked for his services." All present were quite charitable to this poor Brother and attributed his noisiness to "too much red meat at the Armory." James Anthony was elected to become a member by affiliation.

As required by the G.L. Const. Section 313, Par. 8 a Secretary's Return was made under date of 10th December 1970. Twenty-one special events are listed as having taken place the year before. Attention was called to the statement made by the G.M. in 1949 that "Grand Lodge is big business" and it was suggested that this statement be refuted.

As an item of interest there is in the Minutes a 17-month note drawn on The Bank of the United States in favor of G. W. Fairman,

dated 15 December 1840; which is the 80th Anniversary of the Lodge's Harison Warrant.

R.W. William Murphy III, D.D.G.M. First Man. Dist., made his official visit on the evening of 21st January; and delivered the G.M.'s message which this year was an appeal for blood donors. Eight members of the Lodge offered to donate but only two were accepted; others rejected because of previous attacks of malaria, hepatitis, other tropical diseases. The Lodge was again complimented on the thoroughness and excellent condition of their records. Another candidate was proposed this evening whose membership was not consummated. Oddly enough, eleven candidates were proposed during the past three years of which only four became members.

Frank C. Barrie reported from Australia; and Bro. Commander Harry W. Kinsley Jr., of U.S.S. Tuscaloosa thanked the Lodge for their contribution to the Ship's Fund now in China Sea. Bro. Kinsley's letter is dated 15th December 1970 (also the significant date) and tells in some detail about the shakedown cruise of that gallant vessel. John Fall was in California; Harry L. Lindquist in Florida; George Hill in Stier, Austria; Reginald Smith at sea on the Queen Elizabeth in the West Indies.

There is a printed sermon delivered by Dr. Bryant M. Kirkland, of The Fifth Avenue Presbyterian Church, New York City, in which he describes the mission of the S.S. Hope on which Bro. Robert Drechsler, a member of that congregation, is Chief Engineer.

The 18th February meeting appeared to be devoted to disagreement as to who should pay for several dinners, breakfasts, etc. i.e. the Lodge or the individual. There also was a proposal to purchase 50-100 souvenir letter openers at \$3.95 each including suitable engraving. "After listening to the mangling of the Ritual by our responsive officers it was suggested that they be directed to attend the Masonic School of Instruction." Bro. Drechsler read a clipping from a local newspaper reporting a news item from the Vatican City Department of State that a new Code of Mercy for Christian Sinners had been adopted: "Suicides, heretics, and freemasons may now have the benefit of church burial." The item appeared in the Newark, N.J. Evening News of 3rd March 1971, and the clipping is in the Minutes.

The 4,000th Stated Communication of the Lodge was held 1st

April 1971; twenty-seven were present including nine members from New Jersey lodges. An engraved plaque was given to the Wor. Master, by the N.J. delegation. It was reported that Bro. Wendell K. Walker would receive the active Legion of Honor Award from the International Supreme Council Order of De Molay.

The Minutes of the 3,000th Communication were read, and there was a discussion concerning "landmarks." Those of the Lodge are listed in the Minutes. There also is a nine-page letter (single-spaced typewritten) from Bro. George R. Hill.

Several presentations were made the evening of 20th May: to R.W. Walter E. Koons on the occasion of his 25th Anniversary as Master of the Lodge an engraved plaque, a P.M.'s Certificate, and a Meritorious Service Certificate. To the Master, Bro. Grimm, a P.M.'s Certificate; to Bro. Lindquist an engraved plaque and a 60-Year Membership Pin; to Bros. Falcone, Hintz, and Jureidini 50-Year Membership Pins. The 190th Annual Communication of G.L. was held 6-8 May 1971, and M.W. William R. Knapp was elected grand Master; R.W. Wendell K. Walker, Grand Secretary.

On 7 June 50-Year Membership Pins were given to Wor. Arthur Smith, and to Bro. John C. Kemp, both of whom were raised in No. 2, and became members of Cathedral Lodge 1031 at its institution. A monograph by Walter E. Koons, "How Masonry Fore-shadowed Independence," is in the Minutes. There also is a list prepared by Bro. Allan Boudreau of Master Masons who were Members of the Cabinet, Supreme Court Justices, or Members of the 92nd Congress.

Bro. Lindquist was appointed to the American Revolution Bicentennial Commission Philatelic Advisory Board, and the Annual St. John's Day Outing was held at the Elks Lodge, Oakland, N.J. on Saturday 19th June. There is a copy of a portion of the front page of the N.Y. Times of 2nd August 1971 showing a photograph of the Apollo 15 astronauts on the Moon finding a sample of the original lunar crust.

An inquiry was made regarding Brother Samuel May Williams, close friend of Stephen F. Austin, and one of the early Texas colonizers. The Lodge Minutes of 21 November 1835 state that an "extra" meeting was held that Saturday evening under dispensation from the

G.M. to confer the three degrees on Bro. Williams. Bro. Aboltins exhibited some of his paintings at the New York Hilton Hotel 10 August to 3 September; one of his oils received Honorable Mention. Bro. Boudreau reported from Dallas, Texas; Bro. Adam Kohlhepp from Taipei; Bro. Kinsley from the Far East on U.S.S. Tuscaloosa (fifteen pages); Bro. Hill in Western Europe; Bro. Perse reported that his grandson, Douglas H. Stickney, was installed as Master Councilor of Taipei Chapter, Order of De Molay. Bro. Walter E. Koons reported that he had just completed a work of some thirty years, "The Mystery of Music" in the preparation of which he had the collaboration of many famous musicians such as Sibelius, Rachmaninoff, Schoenberg, Ormandy, etc.

The passing of M.W. Ward B. Arbury P.G.M. was announced. Bro. Walter Laut was granted a dimit to affiliate with Wadsworth Lodge No. 417, Albany, N.Y. Bro. Perse was reported on his way to Taiwan. Bro. George R. Hill returned to the Lodge after thirteen months in Europe and spoke regarding his travels and accomplishments; a summary of his remarks is in the Minutes.

The passing of Wor. Edward R. Cusick, Master in 1945, on 16th October 1971 was announced. He had been Research Historian of the Lodge from 1944; held the Moses Sproule Medal for Exceptional Services and was known throughout the United States as a Masonic scholar. A notation in the Minutes is as follows: "A Mason through and through, with little tolerance for the slightest deviation from the ancient and pure principles of the Craft." His body was interred in the National Cemetery at Farmingdale, N.Y., age 72 years.

Bro. Anthony Pardo of La Universal Lodge was elected a dual member by affiliation 18th November, and the annual dues were raised to \$20 plus Grand Lodge assessments per annum. Three deaths were announced: Bro. Richard F. Weeks on 17th September; Bro. Franklin B. Roberts, and Bro. Alfred Keller on 12th November. Bro. August A. Perse, Secy., returned to the Lodge 2nd December for the first time since early October, and thanked all for their kindnesses during the serious illness of his wife. Dimits were granted to Bros. Herman Van Wyck, Greensboro, N.C., and Gudmundar E.S.A. Sigurdsson, the latter now residing in Reykjavik. At the annual meeting the following were elected: Julian K. Jurgensen, Master;

George R. Hill, S.W.; John A. Jones, J.W.; Charles R. Foley, Treasurer; August A. Perse, Secretary; and Kurt F. Heumann, Trustee for three years; Wor. Robert B. Hall presided. Membership now stood at eighty-seven dues paying members, and thirty-four life members (non-dues paying); attendance during the year of members averaged about fifteen per meeting. There were only fifteen at the annual meeting.

JULIAN K. JURGENSEN, Master

He was born in Estonia, 1941 and was educated at several schools in Europe, graduating from the Technical University, Tallinn; and received his Master's in Engineering at the Technical University, Munich. He is a member of the American Society of Civil Engineers, The Architectural League of New York, and several other professional societies. At present he is a senior project engineer, and has resided in most of the out-of-the way places of the world; Past High Priest, Jerusalem-Amity Chapter No. 8, R.A.M.; past Commander, Coeur de Leon Commandery No. 23 K.T.; Deputy Master, Adelphi Council No. 7, R. & S.M.; also member of Scottish Rite Bodies, and A.A.O.N.M.S.

Twenty-two members attended the annual dinner at the 7th Regiment Armory after which all visited Harry L. Lindquist who was confined to Leroy Hospital on East 61st Street. On their return to the Empire Room at the 24th Street Temple the usual year-end business was conducted, and a report made that six members of the Lodge had been elected or appointed to offices in Jerusalem-Amity Chapter, R.A.M. Robert B. Hall presided at the Ceremony of Investiture and at the Installation.

There is a long letter in the Minutes from Bro. Commander Harry W. Kinsley, Jr. giving much information regarding his movements and that of his ship U.S.S. Tuscaloosa; from San Diego to Vietnam, load, and return in forty-five days which was a high-speed operation. There also is a letter from the Secretary informing the Master that the bill for the annual dinner amounted to \$409.85, and that an invited guest was not quite satisfied with the brands of whiskey being served and ordered his own type at \$18.50 for a bottle out of which he had two or three drinks. The annual discussion was had regarding a donation to the Masonic Employment Bureau, which was operating on a budget of about \$15,300. The sum of \$35 was paid.

The D.D.G.M. 1st Man. Dist. Gerald J. Barre made his official visit on 20th January; forty-eight were present. It was announced that Nathan Turk, P.G.M., had passed away and that burial would be at sea; a Masonic service would be held at a later date. Burial at sea had become the fashionable thing to do, and more of this form of burial was being employed. G.M. Turk died in the Virgin Islands while on the Masonic Cruise. Bro. Barre in his official address discussed the present situation of the Fraternity in New York City and

gave the opinion that there are at least five lodges in the First Manhattan District which cannot exist more than five years. His estimate proved to be correct.

The passing of Bro. Frank Harrison Van Ness on 5th December 1971 was reported; he had been raised 7th June 1923.

Ralph W.R. Lichty spoke in Washington Lodge No. 21 on the subject: "Religions of Ancient Egypt." After closing of the Lodge all attended to hear Bro. Lichty. The weather report for 3rd February: heavy rain, much wind, a severe rain storm. Frank C. Barrie reported that he had received dual membership in Southside Lodge No. 493 F. & A.M. at Patchogue, N.Y. Herbert H. Stafford, Master of L'Union Francaise Lodge No. 17, State of N.Y. was to have spoken in the Lodge this evening but it was reported that he was in New York Hospital following a sudden heart attack. Flowers were sent to Bro. Stafford. Dr. A.G. George, P.M. of Raza Jubilee Lodge 132, Delhi; also member of Kitchener Lodge 2992 E.C., and Lodge 4928 I.C. spoke regarding Indian Masonry. He stated that many younger men are entering the Fraternity which now consists of about 100,000 members. The G.L. India was constituted in 1961.

Bro. Grimm reported that he had presented a 50 Year Membership Pin to William Kuell in St. Petersburg, Fla. while on a recent visit. The Secretary was reported as being in Royal Hospital, Bronx, N.Y. following a sudden seizure, expected stay at least three weeks.

A telegram was sent to Suffolk Lodge No. 60 congratulating them on their 175th Birthday. The Grand Secy. Bro. Walker visited this daughter Lodge and carried felicitations. In the Minutes of 6th April there is a copy of the Souvenir Program which contains a photocopy of their By-laws adopted 13th February 1805. At the meeting of 20th April it was reported that one of the officers was absent because of attack on his wife by black men in Jersey City, in broad daylight. Such attacks and similar incidents had now become commonplace in both New York City, and in the New Jersey communities. Report from Bro. Madeira in Lugano; Bro. Stephans in the Virgin Islands; Bro. Schenk delivered an address before the Asiatic Society of Japan; and Bro. Clary in the hospital with a broken arm sustained during a recent blizzard.

Two deaths were reported, that of Bro. John Ide Whyte on 13th

February 1972, interment in National Cemetery, Farmingdale, N.Y.; and that of John Frederick Koenig on 19th January 1972. The passing of the dear mother of Bro. Heumann, Trustee, was reported; Bro. Heumann left for Hamburg to attend services. Formal purchase was made of an eight-grave plot in George Washington Memorial Park, Paramus, N.J. (Lot 4, Sec. B, Block CC-1,2,3,4.).

The Master reported that at the annual communication of Grand Lodge, M.W. Lloyd S. Cochrane was elected Grand Master. Also that the newly-elected D.G.M. Arthur Markewich, a N.Y. State Supreme Court Judge, was selected by a vote of 3800 over 1680 for Bro. Edward Lewy.

On 4th May Bro. Hill, S.W., addressed the Lodge: "Mozart, Masonry, and Music." He described many not well-known facts regarding the Maestro and played on the organ some works with Masonic content. He played in full, Mozart's last work; a cantata played in his own Lodge in November 1791, with words by Ignace von Born; copies of the score are in the Minutes. This was truly a learned presentation.

The 25th Anniversary of the Mastership of Wendell K. Walker was celebrated on the evening of 18th May 1972. After opening of the Lodge all adjourned to the Masonic Club for dinner, after which The Master, Bro. Lichty, and Bro. Perse spoke; on return to the Lodge Room, Bro. Hinds spoke at length eulogizing Bro. Walker to whom a plaque of appreciation was presented. It was reported that Walter E. Koons, newly-affiliated with King Solomons Lodge No. 7, Woodbury, Conn. would speak in that Lodge on 7th June subject: "The Mystery of the Unidentified Entered Apprentice." Bro. Koons and his son also are engaged in converting the Old Town Hall in South Britain, Conn. into a museum; details and newspaper clippings are in the Minutes. Eighteen were present at the annual St. John's Day Festival held at Elk's Lodge, Oakland, N.J. Saturday 17th June. The Lodge was informed that Bro. N. Harry Larsen D.D.S., passed away 9th July 1972. Robert H. Leland of Lotus Lodge No. 31 was appointed D.D.G.M. for the First Manhattan District.

An appeal was made to assist sufferers in the flood-devasted region of Elmira, Corning, Olean, Wellsville and other places in New York State due to heavy rains and floods in June 1972; the Lodge respond-

ed by sending \$200. All Masonic Temples were opened as relief and clothing-gathering centers.

A paper prepared by Bro. Schenk of Tokyo: "Fortune Telling in Japan" was read by Bro. Boudreau the evening of 19th October; copy is in the Minutes. Bro. Boudreau represented the Lodge and spoke at the 175th Anniversary Ceremonies of L'Union Francaise Lodge No. 17 on 30th November. On 7th December the By-laws were amended to provide for 7 members being present at any meeting to constitute a quorum before transaction of any business. It also was decided that "All actions taken by and in the name of this lodge by duly constituted officers therein be ratified without exception." Both moves were approved unanimously. Bro. Walker, Gr. Secy. reported that he visited and brought greetings from Lodge of Antiquity No. 2 G.L.E., a Time Immemorial Lodge. The passing of Bro. Dr. Lewis Mustil Wilson, who had been dropped for non-payment of dues, was announced as having taken place in Miami Shores, Fla. His was a a long illness, but many letters written to him and to his wife remained unanswered. It always was one of the guiding principles of the Lodge to deal quite easily with delinquent members, and drastic action was taken only in extreme cases. A G.L. edict of later years called for the removal from the rolls of anyone in arrears of dues for two years or more. It has been noted that this Lodge carried such members for a much longer period. It also was noted that attendance at meetings consisted of an average of fifteen members.

On 21st December Bro. Robert B. Hall presided at the annual election at which the following were elected: John A. Jones, Master; Serge J. Mecherini, S.W.; Harry C. Southwell, J.W.; John A. Clary, Trustee; Charles R. Foley, Treas.; and August A. Perse, Secy., although Bro. Perse did not stand for election because of severe illness in his family.

1973

JOHN ALBERT JONES, Master

Wor. Bro. Jones, born in Hundred, West Virginia on 5th August 1928; attended the public and high schools of Charleston, West Va., where he also was active in the Order of De Molay; he received his degree in science at the University of West Virginia, and resided in Baltimore for

seventeen years before coming to New York to supervise traffic operations at the international headquarters of a major manufacturing and distributing corporation. He resides in Shrewsbury, N.J. where he is active in church and civic affairs; he is married and has two grown children. He also is a member of Jerusalem-Amity Chapter No. 8 R.A.M.

It would appear that Bro. Jones' advance to the East was rapid, inasmuch as he was elected 1st October 1970. He served as Sr. Master of Ceremonies in 1971, and was elected Junior Warden in 1972. However, Bro. George R. Hill, who would have been the logical candidate for the Mastership received an invitation from the West German Government to conduct research in that country, Austria, and France into musical history which left a serious vacancy in the line of officers. On his return to the U.S.A. he accepted an appointment to the Univ. of So. Calif. It also appears that this period constituted a low point in Lodge attendance and interest, although this was prevalent throughout the Fraternity in New York City. A certain Lodge could not fill the chairs except by appointing and electing past Grand Lodge officers, to every position.

Announcement was made of the passing of President and M.W. Harry Truman on 28 December 1972, and at the second meeting in January the passing of President Lyndon Baines Johnson was announced. The passing of the beloved wife of Wor. August A. Perse on 27 December also was announced; burial was in Woodlawn Cemetery, Bronx, N.Y. on Saturday 30 December, and many members of the Lodge were present. Obituary from the N.Y. Times in the Minutes.

On the evening of 15th February 1973 R.W. Robert Henry Leland, D.D.G.M. 1st Man Dist., made his official visit to the Lodge. Bro. Koons, Master in 1946 reported that he had assumed dual membership in King Solomon Lodge No. 7, Woodbury, Connecticut where "Attendance is surprising and there is much inter-lodge activity." An official announcement of the 192nd Annual Communication of Grand Lodge is in the Minutes; to be held 1-3 May 1973 at the Hotel Statler Hilton. There also is an announcement of the Masons and Sons Dedication Breakfast on Sunday 1st April at the Hotel Hilton, 53rd Street and Avenue of the Americas; \$55 per table of ten.

There is a three-page typewritten transcription of a speech delivered

by the Junior Warden Harry C. Southwell at the meeting of the 1st February, yet looking ahead a year or two we find that he was dropped for non-payment of dues in December 1974. He had affiliated from Peace & Concord Lodge No. 445 (S.C.) Callao, Peru, and from Benjamin Perez Trevino Lodge No. 86, G.L. Peru. There also is an announcement of the 7th Annual Masonic—Knights of Columbus Fraternal Night to be held 11th June 1973 at Shea Stadium to watch a professional baseball game. "Our Grand Master's Goal—15,000 Tickets." News Letter No. 11, an 18-page tract sent by the Universal League of the Most Antient and Honourable Fraternity of Free and Accepted Masons, U.S. Group, is in the Minutes. Reading this tract produces an unfavorable opinion, the tenor being in the style of home-spun iconoclasm.

It was reported that Bro. George Malone, residing in Mt. Kisco, N.Y., passed away 15th February 1973; members of the Lodge visited Mrs. Malone and offered sympathies and such aid as could be given. Again, this evening, a strong protest was made by several members of the disregard of the Lodge Landmarks particularly by two Past Masters during the recent visit of the D.D.G.M. A brighter note was the announcement that a One-Man Exhibition of Paintings would be held by Bro. Aboltins at The Little Carnegie Theater, 146 West 57th Street, New York City from 17 December 1972 to 16 February 1973; photographs and excerpts from the Exhibition Visitors Book are in the Minutes. It was reported that Bro. Perse left 4th April for the Orient; a card was received from Liberty Lodge No. 7, Taipei reporting the visit of Bro. Perse on 13th April. A membership card in the name of the Lodge was received from The American Lodge of Research; this was the thirty-ninth year of Lodge membership in that organization. It should be recalled that members of the Lodge were instrumental in founding and developing the forebears of the A.L.R.

Reports from sojourning members: Nicolaas Schenk conversing with Bro. Perse in Tokyo; Bro. Douglas Grant Lee at Torrejon A.B., Spain; Henry R. Grimm in Scotland and Scandinavia; Matthew Black in Florida; George R. Hill and Ralph W.R. Lichty present from California; August A. Perse in Macao and Hong Kong. It also was reported by Robert N. Hinds has been nominated 33rd Deg. A.S.S.R., and that Allan Boudreau, the Secretary, received his Ph.D.

at New York University. The sum of \$521,000 had been gathered for the Masonic Brotherhood Fund as of 31st May 1973.

At the last meeting in May, Bro. Perse reported regarding his recent trip to the Far East, and presented two small silver Masonic trowels to the Lodge as gifts from Liberty Lodge No. 7, Taipei, Republic of China. He also described in detail his many visits with R.W. Raymond G. Cassinelli, Grand Secy., G.L. China who had been raised in the Fordham Road district of the Bronx. Copies of Volume II of the History were sent to Wor. Ronald Knipfer, Master of Liberty Lodge, and to Bro. Cassinelli.

In view of the law passed by Congress taxing certain assets of charitable foundations (1969) discussion was had regarding funds of the Memorial Charity and Welfare Fund and it was decided that monies should be set aside for educational purposes such as a scholarship for some deserving student.

The Master was invited by the Grand Master to attend a Masonic Observance at 12:45 p.m. Monday 30th April 1973 at Federal Hall National Memorial, Wall and Broad Streets, New York City as being presiding officer of one of the sixty New York lodges which had some American Revolution connection.

At the meeting of 7th June the passing of M.W. William R. Knapp, P.G.M. was announced. An addition was proposed to the By-Laws permitting the granting of scholarships to worthy students in accordance with Internal Revenue Service Regulations. At the G.L. Communication Lloyd S. Cochran was elected G.M., and Bro. Wendell K. Walker, Gr. Secy. At the September meeting the proposed By-Law change was enacted and it was decided that financial aid should be given to Mr. Douglas H. Stickney, 17 years of age, who had completed the high school course in three years with a perfect grade of 4.0, and who now was admitted to Davidson College, North Carolina, with intention to eventually studying medicine.

It was reported that Bro. James McComb Witt passed away on 6th September 1973 at his residence in Showhegan, Maine. Twenty members observed St. John's Day at a festival held at the home of the Master, in Shrewsbury, N.J. A Past Master's Certificate was presented to Bro. Grimm. There is a letter from R.W. Raymond Cassinelli, Gr. Secy., G.L. Republic of China to Wor. Bro. Perse.

On the 6th December the evening was devoted to the Honorable



W.: Frank Cooper Barrie, Master 1974.

Society of Past Masters; eleven were present. Prior to the meeting a dinner was held in the Masonic Club, 9th floor, 71 West 23rd Street, at which announcement was made of the conferral on R.W. Robert N. Hinds of the 33rd Deg., and also in commemoration of his 25th Anniversary as Master of the Lodge. In addition to many kind words, an engraved plaque was presented to Bro. Hinds. The 17th Annual Empire State Mason Cruise on M/S Sea Venture was announced as leaving New York 4th January 1974.

Bro. Hall conducted the annual election on the evening of 20th December; the following were elected: Frank Cooper Barrie, Master; George R. Hill, S.W.; Russell J. Barrie, J. W.; Charles R. Foley, Treas.; N.R. Johnson, A. Trea.; August A. Perse, Secy.; Allan Boudreau, Asst. Secy. Aaron Lodge No. 49 of Tucson, Arizona reported that Bro. Joseph E. Donohue received the Degree of Master Mason in that lodge on 27th September 1973. An Officers Training Guide had been prepared by the G.L. and it was suggested that a copy of that publication be formally presented from Warden to Warden, and to the Master; there is a prepared note in the Minutes which is to accompany the turning over the Warrant of the Lodge, and other important documents. At various times during the year there were G.L. Leadership Seminars, and Area Meetings, etc.

1974

FRANK COOPER BARRIE, Master

Frank C. Barrie had the distinction of having served in every office of the Lodge commencing with Senior Steward, and was finally elected Senior Warden in 1969. He declined to stand for election the following year because of business reasons, and although he attended Lodge meetings intermittently during the intervening years, he always was willing to perform such duties as were assigned to him. The Minutes state that it was "with rejoicing" that he finally agreed to accept the office of Master in 1974. He is a native of Patchogue, N.Y.; born 1928; attended Trinity College, Hartford, Conn.; a licensed funeral director in New York City; dual member of Southside Lodge No. 493, Patchogue, N.Y.; also active in Jerusalem-Amity Chapter No. 8, R.A.M.; an excellent ritualist, perhaps one of the best the Lodge has had in recent years.

Due to a severe snow and sleet storm which struck the city early in the day only sixteen were present at the annual dinner held on

the evening of 3rd January 1974 in the 7th Regiment Mess. On return to Masonic Hall on West 23rd Street, Robert B. Hall invested the Master-Elect with the Secrets of the Chair, following which Serge J. Mecherini installed the officers of the Lodge. Russell J. Barrie, brother of the Master was installed Junior Warden. Another visitor this evening was Bro. James A. Barrie of Southside Lodge, Patchogue, N.Y. also brother of the Master.

Included with the announcement that the 193rd Annual Communication of G.L. would be held 7-9 May 1974 on the Hotel Statler Hilton, New York City there was a letter from the Grand Secretary informing lodges of certain tax obligations: (1) Form 990 Internal Revenue Service; (2) EIN—Employer Identification Number to be filed (whether or not there were any employees) for the I.R.S. Exempt Organization Return Board; (3) Sales Tax, New York State, N.Y.C. Local tax, and Use Tax Law; (4) Unemployment Insurance; (5) Workmen's Compensation—N.Y. State Workmen's Compensation Law; (6) Social Security Tax. Several institutions of Masonry such as the George Washington Masonic Shrine at Tappan, declared to be a National Monument; the Brooklyn Masonic Guild; the Masonic Youth Foundation; the Order of De Molay, the Masonic Brotherhood Foundation, the Masonic Foundation for Medical Research, and perhaps others were in danger of being classed "private" foundations rather than "public" which they actually were. After long discussion and the evident expenditure by the U.S. Government of a great deal of money for salaries and travel expenses of their agents, it was declared that the Memorial Charity and Welfare Fund of the Lodge was a "private" foundation. This in spite of the fact that charitable donations of the Fund had been given to hospitals, Red Cross, and other similar organizations. The Fund was declared by the U.S. Government to be liable for back taxes, and for future taxation. Clear evidences of a well-organized bureaucracy intent on destroying every old institution, and perpetuating itself. A social revolution under the guise of law.

On 15th January fifteen members of the Lodge attended a dinner tendered by members of Benevolent Lodge No. 28 at the German Masonic Temple, East 15th Street, east of Third Avenue, New York City; following the dinner all attended a meeting of the lodge. Bro. George G. Patman, on the evening of 17th January, delivered a talk

describing workings of lodges under the English Constitution. The D.D.G.M. informed the Lodge that he would make his official visit on 21st February 1974; and asked that a three-page legal size questionnaire be filled out in duplicate. A letter was received from the Committee on Community Service suggesting: "Briefly, each Lodge will be asked to raise a modest sum of money (perhaps \$1,000 to \$2,000) which will be kept in a special reserve fund to be used in time of disaster, hardship, suffering and other urgent need in their community."

The passing of Brother Edward L. Corlies suddenly on 13th December 1974 was announced; there is a page set aside in the Minutes and a brief account of Bro. Corlies Masonic activities.

Bro. Boudreau reported receipt of a hand-made box containing two Masonic aprons (1809 and 1824) plus several old traveling certificates bearing the First Seal of the Lodge. These were obtained by R.W. Bernard S. Illoway, P.D.D.G.M. 5th Dist., from R.W. William L. Worth. The items were placed in glass cases in the 17th Floor Masonic Museum. Many members especially those who lived in the suburbs, were unable to be present during these past weeks due to the gasoline shortage. The G.L. Committee on Lodge Service prepared a card (similar in size to the regular dues card) as a Certificate of Remembrance which is to be given to widows of deceased Brothers; this is in connection with a Masonic Widow's Program, details of which are in the Minutes.

Manhattan Lodge No. 62 celebrated their 150th Anniversary with a dinner and dance at The Terrace on the Park, Flushing Meadow, N.Y. on 19th April 1974. On 21 March 1974 a dimit was granted to Bro. Joseph E. Donohue now residing in Tucson, Arizona. The 29th Annual Masons and Sons Dedication Breakfast was held 17th March 1974 at the New York Hilton Hotel; Bro. Jack Kemp of Fraternal Lodge No. 625, Hamburg, N.Y., a professional football player, was the principal speaker; he also is a U.S. Congressman from the 38th Cong. Dist., Western New York.

On the evening of 4th April 1974 the Lodge unanimously affirmed their wish to have Volume III of the history prepared and published. Brothers Perse and Boudreau were directed to proceed with the necessary arrangements; the former to do the writing; the latter to assist and research.

On the same evening it was announced that Bro. Patrick Joseph Callan had passed away on the 18th January 1974 at the age of ninety. For many years he had been a receptionist at the Columbia Broadcasting Company Offices in New York.

The Lodge of Antiquity No. 11 dedicated their Masonic Temple at 1900 Brentwood Road, Brentwood, L.I., New York on Sunday 31st March 1974; the lodge still remained in the First Manhattan District. On 18th April a Resolution was approved directing a Lodge Committee to negotiate with representatives of Benevolent Lodge No. 28 concerning a consolidation.

The 2nd May 1974 was a summoned communication at which the Master read in detail the three forms of Agreement of Consolidation between this Lodge and Benevolent Lodge No. 28 to form a consolidated Lodge to be known as Independent Royal Arch Lodge No. 2, The Benevolent Lodge of the City of New York. The Master put the proposition to the Lodge for their vote which was unanimous for approval. At a later meeting of the Committee it was thought that the new name might be cumbersome, and it was decided that the latter portion should be deleted.

On the 6th June a dinner was held in the Masonic Club at which Reinhold Toepher was given a 50-Year Membership Pin, and at which August A. Perse was honored on the occasion of his 25th Anniversary as Master of the Lodge; all details are in the Minutes. Also in the Minutes there is a reproduction of a painting, "Affinity Between Man and Dolphin" by Dr. Jacques Yves-Costeau, noted undersea explorer and scientist, which was sent to Brother Perse, a personal friend, who placed it in the Minutes. Several members of the Lodge received G.L. appointments: Bro. Walker to the Committee on Correspondence and Relations; Bro. Hinds to the George Washington Masonic Shrine Committee; and Bro. Perse to the Bicentennial Committee. Contributions to the Brotherhood Fund amounted to over \$816 by the Lodge; and state-wide to \$969,511.

Bro. Dr. Ehsan O. Yar-Sharter, noted educator, author, philologist, applied for membership by affiliation and become a member on 3rd October 1974.

At the 193rd Annual G.L. Communication it was resolved that a blanket fidelity bond would be put into effect to cover all lodge officers who are entrusted with lodge funds to the extent of \$10,000

for each such officer.

The Grand Master on 12th June 1974 attended the consolidation ceremony comprising three lodges in the Fifth Manhattan District: Daniel Carpenter No. 643; Globe No. 588; and Copestone No. 641. There is a letter in the Minutes from Congressman Jonathan B. Bingham to Bro. Perse referring to Cong. H. John Heinz III of Pennsylvania who in his bill H.R. 636 opposed tax deduction for any charitable contribution. Cong. Heinz later decided to withdraw his proposal.

On 18th September the Master and Bro. Mecherini escorted Bro. William Kuell to the Masonic Home in Utica, by automobile. After examination in open Lodge Bro. Victor Bove was raised to the Sublime Degree of Master Mason. On the 14th August Bro. Harry L. Lindquist was guest of honor at a dinner held in the New York Athletic Club to call attention to his 90th Birthday. Bro. Perse spoke on behalf of the Lodge. Announcement was made that Bro. Walker had been awarded the Charles H. Johnson Medal for Outstanding Services to Grand Lodge. The passing of Elizabeth Trigg Koons, beloved wife of Rt. Wor. Walter E. Koons on 4th August 1974 was sadly announced. It also was announced that Albion Lodge No. 26 and Naval Lodge No. 69 had consolidated to become Albion-Naval No. 26, in the First Manhattan District, and that the 22nd Annual New York Mason's Golf Tournament would be held 6-8 September at River Oaks Gold Course, Grand Island, N.Y. to be followed by a banquet and dance.

Another honor in a long list of many was given to Bro. Lindquist when he was elected as the first member to the Philatelic Hall of Fame at State College, Pa., Bro. Lindquist was present the evening of the 17th October and spoke at length. Bro. Perse was reported as traveling in the Middle East. Another Seal of the Lodge was found on examining the dimit issued to Bro. Amberst Bartlett issued in 1791. This is the fourth Seal; the Washington Arch is not a seal but simply an emblem prepared for use by a Fellowcraft Club of the Lodge in the early 1900's. Approval was given to amend the By-Laws to provide for five Trustees.

The Trestle Board now indicated the following awaiting initiation: Mr. Theodore Baehr, Mr. Marcus S. Bernhardson, Mr. Raffie Aryeh, Mr. Glen D. Warner, Mr. Robert R. Harris, Mr. Nicholas Kanko,

Mr. Aydin Y. Turkmen.

A Masonic Service was held for Brother Grover Hahn who passed away after an illness of about two months, on 21st November 1974; at the Hillebrand Funeral Parlors, Woodhaven Blvd., Queens, N.Y. The Master conducted the services, and about fifteen members were present to bid their last farewells.

A clipping from the Washington Post of 4th August 1974 written by Franklin R. Bruns, Assistant Curator, Smithsonian Institution, extolling Bro. Lindquist is in the Minutes. An effort was being made to form The First Manhattan District Association to promote inter-lodge activities, social and Masonic. Evidently the Lodge was not too interested in this activity, and the reasons therefor are quite clearly stated in the Minutes. The Lodge wished to remain aloof from any move which might lead to a consolidation of all or most of the First District lodges. On the evening of 5th December three more petitions for membership were presented, and on the same evening the Sublime Degree of Master Mason was conferred on Brothers Aryeh, Baehr, Bernhardson, Harris, and Warner. The Lodge Room was filled to almost capacity for the first time in several years.

At the annual meeting on 19th December 1974 the yearly reports were read and received with great satisfaction in all departments. The past year had been a "good" one although five were dropped from the rolls for non-payment of dues: James J. Black, Robert Carlton Hall, Raymond Ziegler Fahs, Robert P. Hulbert, and Harry C. Southwell. Wor. Robert B. Hall presided at the election of officers and the following names were chosen: George R. Hill, Master; Edward W. Bender, S.W.; James Anthony, J.W.; August A. Perse, Secy.; Allan Boudreau, Asst. Secy.; Charles R. Foley, Treas.; Norman R. Johnson, Asst. Treas.; and Trustees H. Norman Neus, Frederick Lefebvre, Kurt F. Heumann. The closing feature of the evening was a speech by R.W. Robert N. Hinds summarizing the activities of the year, and congratulating the Master for his splendid performance. "His talk was most impressive and it is our loss that it had not been transcribed."

The following order was received from the Grand Lodge, F. & A.M., State of New York:

In the Matter of the Application of Independent Royal Arch Lodge 2 and Benevolent Lodge 28, to consolidate and to be known as Independent Royal Arch Lodge 2, F. & A.M.,

WHEREAS, the Lodges above named have heretofore made application for leave to consolidate and the Committee on Charters has recommended approval of said application; and

WHEREAS, after careful consideration I find and decide that such consolidation will enure to the benefit of the Fraternity;

NOW, THEREFORE, I, Arthur Markewich, Grand Master of Masons in the State of New York, do hereby approve the proposed consolidation and do hereby direct that the consolidated Lodge shall henceforth be known as and designated as Independent Royal Arch Lodge 2, F. & A.M., the same to be a Lodge within the First Manhattan District.



W.: George R. Hill, Master 1975.

1975

GEORGE ROBERT HILL, Master

Worshipful Brother Hill was born the 12th July 1943 in Denver, Colorado. He attended public schools in Boise, and in Caldwell, Idaho, where he was active in Caldwell Chapter, Order of DeMolay. He is a Chevalier of that Order. He graduated with Departmental Honors in Music from Stanford University in 1965, and received the M. A. from the Graduate Library School of the University of Chicago in 1966. He is presently a candidate for the Ph.D. in musicology at New York University and is preparing a dissertation on the symphonies of Florian Leopold Gassmann (1729-1774). Now in the Music Department of Baruch College, City University of New York, Brother Hill was previously on the professional staff of the Music Division, New York Public Library, and later at the University of California, Irvine. In 1950-71 he did research in Europe under the auspices of the Deutscher Akademischer Austauschdienst. He is General Editor of *Music Indexes and Bibliographies*, a monographic series published by Joseph Boonin, Inc., of Hackensack, New Jersey. Brother Hill is a dual member in Mount Moriah Lodge No. 39, A. F. & A. M., Caldwell, Idaho. An accomplished organist; Choir Master and Organist at a church in Far Rockaway, N.Y.; also selected the music to accompany the Lodge Song, Moonstone II.

On the evening of 3rd January 1975 thirty-six members of the Lodge met for dinner at the Seventh Regiment Armory Mess following which, and after due preparation, the Ceremony of Investiture was conferred, by W.: Robert B. Hall. The Installation of Officers was conducted by W.: August A. Perse, assisted by W.: Dr. Allan Boudreau. On Thursday evening 6th February, the Lodge conferred the Degree of Entered Apprentice on Edward L. Berkheimer, Nicholas Kanko, and Aydin Y. Turkmen. The principal portions of the Work were assumed by W.: Frank C. Barrie, and by Glen D. Warner. W.: Edward W. Bender, S.W., delivered a brilliant Lecture. Music was provided by the Master from the Masonic compositions of Bro. Wolfgang Amadeus Mozart. At another later meeting the Degree of Fellowcraft was conferred on three Brothers of the Lodge and also by request on Bro. David J. Nicholas of Thurlow Park Lodge 5476, United G.L. Eng. In addition three were elected to membership: Mr. William R. Gegner, Mr. Lee H. Miller, and Mr. Alfred Ross, and membership stood at 201 of which 151 lived outside the city.

At the funeral services for W.: Harry R. Hertzeld held in Rutherford, N.J. on Friday 31st January Bro. Bender, S.W. delivered the

Funeral Oration. It also was announced that Bro. Arthur C. Waterman had passed away 28th January 1975, and that Bro. Carl Remsen had passed away 15th October 1974.

W:. Edward Kolb Jr. addressed the Lodge the evening of 3rd April on the subject of "Landmarks of the Lodge," of which he listed twenty-three. All present were admonished to hold to these Landmarks as being a strong tie with our past history, and which in several instances were carry-overs from The Old Work which had been scrapped in 1884.

The Annual St. John's Day Outing was scheduled to be held Saturday 21st June 1975 in Shrewsbury, N.J. at the residence of W:. Henry R. Grimm.

OFFICERS FOR 5975

ELECTED

W.: GEORGE R. HILL	Master
BRO. EDWARD W. BENDER	Senior Warden
BRO. JAMES ANTHONY	Junior Warden
W.: AUGUST A. PERSE	Secretary
W.: DR. ALLAN BOUDREAU	Assistant Secretary
W.: CHARLES R. FOLEY	Treasurer
R.: W.: NORMAN R. JOHNSON	Assistant Treasurer
BRO. KURT F. HEUMANN	Trustee 5977
R.: W.: FREDERICK H. LEFEBVRE	Trustee 5977
BRO. HARRY L. LINDQUIST	Trustee 5976
W.: H. NORMAN NEUS	Trustee 5976
BRO. JOHN A. CLARY	Trustee 5975

APPOINTED

W.: FRANK C. BARRIE	Chaplain
W.: MIN K. TOY	Chaplain
BRO. ARTHUR AXELSON	Senior Deacon
BRO. JOHN J. BESANTE	Junior Deacon
BRO. HERBERT G. HORSTMANN	Marshal
BRO. THEODORE BAEHR	Senior Master of Ceremony
BRO. VICTOR BOVE	Junior Master of Ceremony
BRO. MARCUS S. BERNHARDSON	Senior Steward
BRO. GLEN D. WARNER	Junior Steward
BRO. RUSSELL J. BARRIE	Sexton
BRO. WALTER F. ALLEN	Tiler

COMMMITTEES

BLOOD BANK

Bro. Victor Bove, Chairman

Bro. Robert R. Harris

BROTHERHOOD FUND

Bro. Raffie Aryeh, Chairman

EDUCATION AND LODGE SERVICE

Bro. Raffie Aryeh, Chairman

ENTERTAINMENT

Bro. James Anthony, Chairman

Bro. Marcus S. Bernhardson

W:.. John A. Jones

Bro. George Kattalia

HISTORY AND RESEARCH

W:.. August A. Perse, Chairman

W:.. Allan Boudreau Ph.D.

Bro. Glen D. Warner

Bro. Ehsan O Yar-Sharter, Ph.D.

MEMBERSHIP

W:.. Ralph W. R. Lichty,

Bro. Theodore Baehr, Juris. D.

W:.. Ralph W. R. Lichty,

RELIEF

W:.. Fank C. Barrie, Chairman

W:.. Edward W. Bender

Bro. John J. Besante

W:.. Henry R. Grimm

Bro. Robert R. Harris

W:.. August A. Perse

Bro. George Shiels

W:.. Min K. Toy

RITUALS AND LANDMARKS

W:.. Edmund Kolb. Jr., Chair-
man

Bro. James Anthony

Bro. Theodore Baehr, Juris. D.

W:.. Frank C. Barrie

Bro. Victor Bove

R:.. W:.. Robert N. Hinds

Bro. Kurt F. Heumann

W:.. Serge Mecherini

W:.. August A. Perse

Bro. Glen D. Warner

STANDING

W:.. Edward W. Bender,

Bro. James Anthony

W:.. Arthur Axelson

MEMBERSHIP ROSTER

1st July 1975

ABOLTINS, Nicholas	CHRISTOPHIDES, Orestes, G.
ALLEN, Walter F.	CIAPUTA, Stanley J.
AMUNDSEN, Andrew C.	CLARKE, Thomas H.
ANNUNSSON, Evald	CLARY, John A., Trustee
ANTHONY, James; J.W.	CORTRIGHT, Nathan D.
ARMAYOR, Rene F. *	CURTH, Henry E.
ARYEH, Raffie	DE BEER, Gerrit. *
AXELSON, W.: Arthur 1969	DEIHLE, William
AXELSON, Harold	DEUBERT, W.: John J.
AXELSON, W.: Ralph 1968.	1966, 1967
BADERIAN, Charles	DICKERSON, Water H.
BAEHR, Dr. M.R.E. Thoodore	DORE, Albert W.
BALL, Thomas R.	DORMAN, Frederick H.
BARRIE, W.: Frank C. 1974	DRECHSLER, Robert
BARRIE, Russell J.	DREWS, Edwin A.
BARTON, W.: Williamson	DUNZINGER, W.: Charles
McM. 1940.	E. 1951.
BATES, Clayton B.	EHRHORN, Oscar W. Esq.
BENDER, W.: Edward W.	FALCONE, Ralph A.
1951, 1962; S.W.	FAUERBACH, Frank J.
BENNETT, Major William J.	FILIPOWSKI, George H. *
BERGIN, William F.	FLANDERA, Joseph F.
BERKHEIMER, Edward L.	FOLEY, W.: Charles R.
BERNHARDSON, Marcus S.	1965, Treas.
BESANTE, John J.	FOLEY, W.: Rodney M. 1964.
BLACK, Harry T.	FOSTER, Alfred
BLACK, Matthew,	GALLOWAY, Dr. Elon G.
BLACK, Norman P.	GAUER, Edward H.
BOLTON, Carl L.	GEGNER, William R.*
BORRELLI, W.: Albert F.	GIMBAL, Rudolph
1949, 1954	GRAHAM, William
BOUDREAU, W.: Dr. Allan	GREINER, Dr. Juergen K.
1970; Gr. Lib., Asst. Secy.	GRIMM, W.: Henry R. 1971.
BOVE, Victor	HALD, Adolph C.
BOYKIN, Thomas W. Jr.	HALL, Price B. Jr.
CHASM. Joseph S.	*=membership pending

HALL, W.: Robert B. 1962
 HALPINE, Thomas W.
 HARRIS, Robert R.
 HARSTEDT, Gustaf F.
 HEITMAN, Herbert
 HERB, Edward W.
 HERBST, Edward M.
 HEREFORD, Fletcher
 HEARTING, August
 HERTING, Frank
 HEUMANN, Kurt F., Trustee
 HIGHBERG, Nils P.
 HILDEBRAND, Cloyd A.
 HILDEBRANT, Russell A.
 HILL, W.: George R. 1975.
 HINDS, R.: W.: Robert N.
 Esq. 1948; P.D.D.G.M.
 HINTZ, Adam J.
 HOLDEMAN, W.: Arthur L.
 1970
 HORSTMANN, Herbert G.
 HOSTETTER, Writner
 HUNEKE, Frederick J.
 JOHNSON, John A.
 JOHNSON, John J.
 JOHNSON, R.: W.; Norman
 R. 1939
 JONES, W.: John A. 1973.
 JUREIDINI, Dr. Gabriel K.
 JURGENSEN, W.: Julian K.
 1972
 KAELEP, Alex
 KANKO, Nicholas
 KATTALIA, George
 KING, Kenneth G.
 KINSLEY, Cdr. Harry W. Jr.
 KOHLHEPP, W.: Adam J. 1967
 KOHLHEPP, W.: Carl F. 1963
 KOHLHEPP, Frederick B. Sr.
 KOHLHEPP, Frederick B. Jr.
 KOLB, Edmund Sr.
 KOLB, W.: Edmund Jr., 1963
 KOONS, R.: W.: Walter E.
 1946
 KRUMMENAUER, Walter
 KUEHNE, John H.
 KUELL, William
 KUHNE, Harry P.
 KUHL, Ralph
 KWITCHOFF, W.: Edward
 I. 1945, 1947
 LAMMEY, W.: David W. 1960
 LAMMEY, W.: Joseph A. 1959
 LAURENS, Rudolph
 LECKLER, George P.
 LEE, Douglas Grant
 LEFEBVRE, R.: W.: Frederick
 H. 1948; Trustee
 LEMBIT, Oscar
 LENT, Col. David D.
 LICHTY, W.: Ralph W. R. 1969
 LINDQUIST, Harry L.; Trustee
 LOREE, Dr. Harry E. Jr.
 MACLEAN, Archibald J.
 McPHERSON, Alfred G.
 MADEIRA, W.: Adm. Dashiell
 L. 1952
 MAMOUNES, August
 MAUS, Frank A.
 MECHERINI, W.: Serge J. 1968
 MENSİK, Frederick Jr.
 MILLER, John E.
 MILLER, Lee H.
 MOERSH, W.: Melvin D. 1958
 MOREY, Col. Joe V.
 MOSES, W.: Herbert E. 1961

MULLER, Adolph
 MUNDY, D. Wayne
 NEUS, W.: H. Norman; 1960,
 Trustee
 NEWSOME, John C.
 NEY, Henry
 NI, Nick
 NICHOLAS, W.: Robert C.
 1941
 OBERSTEBRINK, Paul
 O'NEAL, Harry L.
 OSBORN, Capt. Phillip R.
 U.S.N.
 PAETZEL, Fredrick C.
 PARDO, Anthony Jr.
 PENNINGTON, William
 PERSE, W.: August A. 1949,
 1966; Secy.
 PRICE, John J.
 PU, Sinnan
 QUENCER, Kenneth C. Esq.
 RAHMANI, G. H.
 RABORG, Joseph H.
 REHNBERG, Philip E.
 REITH, W.: Herbert W. 1933
 REUTER, W.: Gustav A. 1964,
 1965
 RICHE, Harry G.
 RICHTER, Howard H.C.
 RIECHMANN, John P.
 ROBERTS, Thomas
 ROBINSON, Richard E.
 RODRIGUEZ, W.: Joseph C.
 1955.
 ROSS, Alfred
 ROSSER, John Gordon
 SALZ, Dirk
 SANSONÉ, Nicholas J.
 SCHENK, Dr. Nicolaas
 SCHOFIELD, Alfred J.
 SENTERMAN, Henry W.
 SEPP, John
 SEYLER, Harry A.
 SHACKLEY, Alfred G.
 SHIELS, George F.
 SIMEK, Karel
 SIMMS, Lester A.
 SMITH, W.: E. Reginald 1957
 SPENCER, Gene D.
 STATHIS, Andred P.
 STEMPER, William H. Jr.
 STEPHENS, J. Larry
 STEWART, Donald A.
 STYLES, Thomas A.
 THOMPSON, William
 THURSTON, Frederick D.
 TIMPSON, Robert P.
 TOEPHER, Reinhold Sr.
 TOMAN, W.: Ladislav Jr.
 1956, 1958
 TOY, W.: Min K. 1959, 73, 74.
 TURKMEN, Aydin Y.
 VAN NOSTRAND, Norman W.
 Jr.
 VERAJA, Lt. John Jr.
 WAGNER, Raymond E.
 WALDMANN, George R.
 WALKER, R.: W.: Wendell K.
 1947; Gr. Secy.
 WARNER, Glen D.
 WATERMAN, Henry Clay
 WHITE, Walter N.
 WINSTON, Philip
 WINTERFIELD, Harry
 YAR-Sharter, Dr. Ehsan O.

Removed from the Rolls Since 1966

Those names marked with (*) dimitied or withdrew; those marked (**) have passed on; those marked with (***) were dropped for non-payment of dues.

Behn, George S.	15 Dec. 1966(***)
Behn, Vaughn C.	15 Dec. 1966(***)
Black, James J.	15 Dec. 1974(***)
Brown, Norris M.	11 Jan. 1966(**)
Bullwinkle, Ebner G.	1 Jan. 1968(*)
Byers, Paul H.	21 Dec. 1967(***)
Callan, Patrick J.	18 Jan. 1974(**)
Christiansen, Lief C.	21 July 1970(**)
Corlies, Edward L.	13 Dec. 1973(**)
Cusick, W: . Edward R.	16 Oct. 1971(**)
Donohue, Joseph E.	21 Mar. 1974(*)
Elliott, W: . Maxwell Hall	27 June 1967(**)
Fahs, Raymond Z.	16 Dec. 1974(***)
Fitzgerald, Richard F.	21 Dec. 1967(***)
Garavito, Maxmilian	21 Dec. 1967(***)
Gilbert, Frank	19 Dec. 1968(**)
Hahn, Grover	21 Nov. 1974(**)
Hall, Robert C.	16 Dec. 1974(***)
Hertzel, W: . Harry R.	22 Jan. 1975(**)
Hoffman, Dr. Karl F.	1 Oct. 1967(*)
Hulbert, Robert F.	16 Dec. 1974(***)
Janes, R: . W: . Robert F.	24 Nov. 1970(**)
King, Rayburn S	13 July 1966(**)
Klattenberg, W: . Richard	19 Feb. 1975(*)
Koenig, John F.	19 Jan. 1972(***)
Lambert, Dr. John H.	25 Nov. 1969(**)
Lammey, Joseph	5 Oct. 1970(**)
Larson, Dr. Henry W.	9 July 1972(**)
Laut, Walter C.	21 Oct. 1971(*)
Lebre, Raymond L.	15 Dec. 1966(***)
Penny, Alfred L.	17 June 1967(**)
Plass, Robert R.	10 Nov. 1966(*)
Quinn, Walter McC.	19 April 1968(**)

Rieken, W.: John F.	18 July 1968(*)
Roberts, Franklin B.	12 Nov. 1971(**)
Rollins, John C.	2 May 1969(**)
Satterfield, Murray T.	14 Oct. 1967(**)
Scalera, Michael	15 Dec. 1966(***)
Schaumann, Rev. Leslie G.	4 Dec. 1969(**)
Smith, Bernys H.	14 Nov. 1966(**)
Smith, George M.	21 Dec. 1967(***)
Southwell, Harry C.	16 Dec. 1974(***)
Todd, George E.	17 Dec. 1970(***)
Touchton, James C.	22 Dec. 1973(***)
Van Ness, Frank H.	22 Dec. 1971(**)
Van Wyck, R.: W.: Herman	18 Nov. 1971(*)
Waterman, Arthur C.	28 Jan. 1975(**)
Weeks, Richard F.	17 Sept. 1971(**)
Whyte, John Ide	17 Feb. 1972(**)
Widner, Dean	22 Dec. 1973(**)
Wilson, John D.	21 Dec. 1967(**)
Wison, Lewis M.	29 Aug. 1972(***)
Witt, James McC.	15 July 1973(***)
Yip, Tao Kien	20 Feb. 1975(***)



Raffie Aryeh



Dr. M.R.E. Theodore Baehr, Jr.

ARYEH, Raffie—Was born in Tehran, Iran, 29th March 1931; attended primary grade school in England; intermediary school in Tehran; high school in Europe, U.S.A., and in Switzerland; degree in Industrial Management, University of Tehran; graduate study in Economics, University of Lausanne. He originally had intended to engage in factory and manufacturing plant organization but has moved into city and town planning and development. In Iran he conceived and built and first ceramic plant, and also the first plastics manufacturing plant. His hobby or avocation is his chosen field of work which provides both relaxation and enjoyment. He is married to Vera Jo Miller of New York City, has two children, Jason, and Laura; member of Rotary International; resides in New York City and abroad, about evenly divided.

BAEHR, M.R.E. Theodore—Was born in New York City 31st May 1946; attended St. Paul's, Concord, N.H.; grad. Northwestern Univ. 1965; attended Univ. of Bordeaux and Toulouse 1967; Cambridge Univ. 1967; Univ. of Munich 1967-1968; Columbia Univ. 1968; N.Y. Univ. School of Law 1972 Juris. Doctor.

He also graduated Dartmouth College June 1969 with High Distinction as a Rufus Choate Scholar. He is a writer, actor, and director with many credits in films, plays, and video. For a few years he was a teacher in the New York high schools, and then at N.Y. Univ. School of Law; was on the skiing team at St. Paul's, and later Dartmouth Freshman where he later became an instructor in the sport. Also attended the Glider School (Juist) Norseebad, Germany; President of Agape Productions; resides New York City and Oyster Bay. Member American Pony Club; Seawanhaka Yacht Club; numerous social and business related associations.



Robert Drechsler.



Lieut. John Veraja.

DRECHSLER, Robert—Licensed Marine and Stationary Engineer. Sailed the seven seas for twenty-four years aboard American flag vessels of every type and class: sea-going tugs, tankers, freighters, troopships, and passenger liners.

A sea-going career beginning in 1946: unlicensed engineering department ratings in the Army Transportation Service, earned first marine officers license in 1951, Chief Engineers license in 1966. Chief Engineer: Grace liners, 1966 to

1967; hospital ship, S/S Hope, 1969 to 1970.

Military service: LTJG, U.S. Navy in the Western Pacific during the Korean conflict as Engineering and Damage Control Officer of an Attack Transport.

Recent Positions: Chief Engineer, Harte & Co., Brooklyn calendering plastics plant, 1970 to 1973; Assistant Chief Engineer, new Police Headquarters building, 1973 to present.

Born May 14, 1930 in Manhattan. Schooling in New York and Washington, D.C. Married Noel Wardwell Jones in 1962, having met her, she a passenger and he a working engineer, on the S/S African Moon sailing to South and East Africa in 1960. Son, Steven, born in 1964.

VERAJA, John—Brother Veraja is a member of the New York City Police Department, and has been with that organization for twenty-seven years. He is currently a Detective Lieutenant and is the Commanding Officer of the Pickpocket and Confidence Squad. Prior to this assignment, Brother Veraja served for four years in the Chief of Detectives Field Internal Affairs Unit, handling highly confidential investigations regarding corruption and integrity problems.



H. Clay Waterman.



Dr. Ehsan O. Yar-Sharter

WATERMAN, Henry Clay Sr. IV—Descended from Richard Waterman who settled in Salem, Mass in 1629; another part of the family, Robert and Thomas Waterman settled in Norwich. He has been in the family business of real estate and finance all his life as officer, director, trustee, or consultant; attended Roosevelt Prep in Stamford, and Manor Prep, Greenwich; N.Y. Univ., Columbia, and Fordham; degree from Univ. of Toronto; Dollar-a-Year Man for the War Department, U.S.A.; Honorary Citizen Houston, and Dallas, Texas, and of New Orleans; Eloy Alfaro Inter. Grand Cross of Honor; Natl. Assoc. Real Estate Appr.; also N.Y. State Society, Columbia Society; several yacht clubs; Royal Order of Jesters; Scottish and York Rite Bodies; A.A.O.N.M.S.; in his younger days an athletic member N.Y.A.C. in track and swimming; American Amateur Union; many other professional and social organizations.

YAR-SHARTER, Ehsan Ollah—educator, born Hamadan, Persia 3rd April 1920; son of Hashem and Rouhaniya Yar-Sharter; license in Persian Litt., Univ. of Tehran 1941; in Law 1944; d. Litt 1947; M.A. in Old and Middle Iranian, Univ. of London, Eng. 1951; Ph.D. 1960; married Latifeh Alviya 20th Oct. 1961; came to U.S. 1958; assoc. prof. Iranian philology U. Tehran 1953; prof. Old Persian and Avestan 1960 vis asst. prof. Indo-Iranian Columbia 1958-60; Hagop Kevorkian Prof. Iranian studies 1961; chairman Dept. Middle East Lang. Cultures 1968-73; Dir. Iranian Center 1961. Dir. Royal Inst. Pubs., Tehran 1954-61; Bibliotheque des Oeuvres Classiques Persanes 1967; gen. ed. Persian Heritage Series 1963; Persian Text Series 1951; Ency. Iranica; pres. Book Soc., Persia 1957; founder, gen. editor Rahnemay-e Ketab; lit. and biblio. jour. 1953; gen. secy. Iran br. International Council Philosophy and Human Sci. 1957-61; member exec. comm. Corpus Inscriptionum Iranicarum 1954; Trustee Am. Inst. Iranian Studies 1968; author: Persian Poetry in the 15th Century (1955); A Grammar of Southern Tati Dialects (1969); editor (Aviscenna) Theorems and Remarks (1954); Iran Faces the Seventies (1971); res. 450 Riverside Drive, New York City 10027. "Diffidence rather than confidence has been the source of my striving."

APPENDIX

BY - LAWS
OF
INDEPENDENT
Royal Arch Lodge,
No. 2
FREE & ACCEPTED MASONS

STATE OF NEW YORK.

REVISED AND ADDED - - - MARCH 17TH. 1864
AMENDED. - - - - - DEC'R 21ST. 1864.
AMENDED. - - - - - JUNE 21ST. 1866
AMENDED. - - - - - APRIL 18TH. 1867.

NEW YORK:
FRANCIS & LOUTREZ, STEAM JOB PRINTERS.
NO. 45 MAIDEN LANE
1867.

LIST OF
FOREIGN LODGES
IN AFFILIATION WITH
Independent Royal Arch Lodge,
No. 2.

R. O. CHAP. ET ARÉOP.
Les Amis du Commerce et la Persévérance réunis,
A L'OR D'ANVERS, BELGIO
LA R. O. LA BONNE AMITIÉ,
O. de Namur, Belgio.
LA R. O. UNANIMIDAD No. 3,
O. de la Guayra, Venezuela.

LIST OF
PAST MASTERS,
AND STATEMENT OF
MONEYS PAID
TO THE MOST WORTHY
GRAND LODGE OF NEW YORK.

5784	John Clark,	\$22 22
5785	Joseph Morgan,	24 50
5786	Joseph Morgan,	10. 00
5787	John L. Welch,	3 75
5788	George Garland,	15 25
5789	George Garland,	57. 00
5790	William Wright,	19. 00
5791	William Wright,	9 25
5792	William Wright,	79 50
5793	William Wright,	82 25
5794	William Wright,	14 25
5795	William Wright,	243 75
5796	William Wright,	
5797	John Pray,	144 50
5798	Francis Lynch,	82 50
5799	Ralph Hodge,	97 50

HONORARY MEMBERS.

YARON R. THOMPSON,
THOMAS W. CLERKE,
JOSEPH HONIE,
ENOCH P. BREED,
FREDERICK A. RICHSHOFFER
STEPHEN H. JOHNSON,
CHARLES ROOME.

Some pages from the By-Laws of 1867 which are printed in full in the Appendix of this volume. The front cover is in gilt lettering: Independent Royal Arch Lodge No. 2, F.:A.:M.: (three lines in Old English.) This is a small book (5x7 3/4"); 93 printed pages; hard cover bound in pebble-grained red cloth; heavy boards about 1/8" thick; printed by Francis & Loutrez, steam job printers, 45 Maiden Lane, New York 1867.

BY-LAWS
of
Independent Royal Arch Lodge
(1867)

ARTICLE I:

Communications.

Sec. 1 The Stated Communications of this Lodge shall be held on the first and third Thursdays of each month.

Sec. 2. From the thirtieth day of September, to the thirty-first day of March, the time of meeting shall be seven and a half o'clock, P.M., and during the remainder of the year, eight o'clock, P.M.

ARTICLE II.

Officers.

Sec. 1. The Elective Officers of this Lodge shall be as follows: Master, Senior Warden, Junior Warden, Treasurer, Secretary, Three Trustees and Tiler.

Sec. 2. The Appointed Officers shall be as follows: Senior Deacon, Junior Deacon, Senior Steward, Junior Steward, Senior Master of the Ceremonies, Junior Master of the Ceremonies, Chaplain, Organist, Marshal, a Music Committee, and a Committee on Correspondence, to be composed of three members each, who shall be appointed by the Master elect at the Annual Election.

Sec. 3. The Master, Wardens and Deacons shall compose the Standing Committee.

ARTICLE III.

Duties of Officers.

Sec. 1. The duties of the Officers of this Lodge are such as are prescribed by the Ancient Landmarks, Constitutions and Usages of the Fraternity, and by the Constitutions of the M.W., the Grand Lodge of the State of New York.

Sec. 2. The Standing Committee shall examine the books, vouchers and accounts of the Treasurer and Secretary, and report upon the financial condition of the Lodge at the first stated communication in December, and at such other times as the Lodge may order.

Sec. 3. The Trustees shall serve until the election of their successors, provided, nevertheless, that any Trustee may resign by permis-

sion of the Lodge, or be removed for cause, and the Lodge may, at any time, fill, by a new election, any vacancy occasioned by such resignation or removal.

Sec. 4. The duties of the Trustees shall be: First—To receive and hold in trust for the Lodge, all securities, books, papers, property or monies entrusted to them by or for the Lodge, to transfer, deposit, invest, pay or deliver the same, or any part thereof when required by the By-Laws, or by order of the Lodge, and to report the amount and condition of property in their custody, with all other matters appertaining to their duties, at the first communication in December of each year. Second, To make such additions, alterations or repairs to the Insignia, Working Tools, etc., as they may deem necessary, or the Lodge may direct, but they shall not expend more than ten dollars in any one quarter, unless authorized by a vote of the Lodge.

Sec. 5. All drafts upon the Treasurer shall be signed by the Master and Secretary of the Lodge.

ARTICLE IV.

Wages.

For the faithful performance of his duties the Secretary shall receive the sum of one hundred dollars per annum; the Organist, one hundred dollars per annum, and the Tiler, the sum of two dollars for each communication at which he shall attend and perform his duties.

ARTICLE V.

Petition for Membership.

Sec. 1. The petition of a person desirous of being made a Mason, must be in writing, signed by the petitioner, and state his full name, age, birthplace, residence, occupation, and place of business. The member presenting such petition shall deposit with the Secretary the sum of fifty dollars, which, if the petition is accepted, shall form a part of his initiation fee, and if rejected, shall be returned to the member presenting the petition.

Sec. 2. The petition, if received, shall be referred to a Special Committee of three, who shall thoroughly investigate the character and qualifications of the petitioner, and report at the stated communication next succeeding their appointment, unless, for good cause shown, further time shall be granted. The same course shall be pursued in respect to petitions for affiliation.

Sec. 3. If a candidate, without reasonable excuse, fail to appear for initiation for a period of four months from the time of his receiving notice of his acceptance, the action of the Lodge in accepting him shall be inoperative, and the aforesaid sum of fifty dollars shall be forfeited to the Lodge.

ARTICLE VI.

Fees and Dues.

The initiation fee in this lodge shall be one hundred dollars. The affiliation fee shall be fifty dollars. The annual dues, which are payable in advance, shall be ten dollars, except for Past Masters and for the Treasurer, Secretary, Chaplain, Organist and Tyler, who shall be exempt from the payment of dues.

ARTICLE VII.

Arrears

No member of this Lodge in arrears for dues for a time less than one year and six months, shall be liable to be stricken from the roll, or suspended for non-payment of dues.

ARTICLE VIII.

Demit.

Any member in good standing, whose dues are fully discharged, may obtain a demit from this Lodge by a vote of a majority of the members present at any stated communication of the Lodge.

ARTICLE IX

Reports of Committees.

Reports of Committees shall be in writing, unless otherwise specially ordered or permitted.

ARTICLE X.

Repeal or Amendment.

These By-Laws shall not be repealed, amended or annulled, except at a stated communication, at which there shall be not less than seven members present, including the Master, nor, except the proposition to repeal, amend or annul, shall have been before the Lodge at least fourteen days, and two-thirds of the members present and voting concur in said repeal, amendment or annulling.

BY-LAWS 1975

These By-laws, enacted under the authority of Section 319 of the Book of Constitutions of the Grand Lodge of Free and Accepted Masons of the State of New York, were adopted September 15, 1949, to be effective December 1, 1949, and shall, in conformity to the said Book of Constitutions, and the principles of Masonry, be the law of Independent Royal Arch Lodge, No. 2. This Lodge works under authority of a charter from the Grand Lodge of Free and Accepted Masons of the State of New York, granted as a warrant June 2, 1784, renewing an earlier warrant dated December 15, 1760.

15 September 1949

August A. Perse, Master

AMENDMENTS

These By-laws were revised from those of January 1, 1943.

Published Copy

This copy of the By-laws was made from a copy of the December 1949 By-laws with corrections made from notes taken at the communication at which they were adopted, September 15, 1949.

1 October 1959

Joseph Lamney, Master

ARTICLE I

STATED COMMUNICATIONS

Section 1.

Stated Communications shall be held on the first and third Thursday of each month, EXCEPT, the third Thursday in June, the first Thursday in September legal holidays and the eves thereof and during the months of July and August.

Section 2.

The last Stated Communication held in the month of December shall be the Annual Communication.

ARTICLE II

OFFICERS AND TRUSTEES

Section 1.

At each Annual Communication there shall be elected a Worshipful Master, Senior Warden, Junior Warden, Treasurer, Secretary., and one Trustee whose powers, term of office, and duties shall be as set forth in the Benevolent Orders Law of the State of New York; also

an Assistant Secretary; and an Assistant Treasurer. Five Trustees may be elected.

Section 2.

No Trustee shall be eligible to the office of Secretary or Treasurer, or appointment to the Auditing Committee during his term as Trustee.

Section 3.

Promptly after his election the Master shall appoint a Senior Deacon, Junior Deacon, Marshal, Senior and Junior Masters of Ceremony, two Stewards, one or more Chaplains, and Tiler and may appoint such other officers as he may deem necessary or advisable.

Section 4.

Seven members present shall constitute a quorum to conduct business.

ARTICLE III COMMITTEES

Section 1.

There shall be a Standing Committee composed of the Wardens and the Senior Deacon. The duties of the Standing Committee shall be to examine and approve all bills of the Lodge, to examine the finances of the Lodge, to inspect and audit the books, reports, and accounts of the Treasurer, the Secretary and the Trustees, and to make such reports thereon as it deems necessary or advisable at the Annual Communication and at such other times as it may elect or the Master may direct.

Section 2.

The Master shall appoint a Relief Committee consisting of six members of the Lodge to whom all appeals for aid or relief shall be referred. The Committee shall have authority to expend, if urgent and necessary, for relief an amount not to exceed Fifty (\$50.00) Dollars in any one case. The Committee shall report any sums so expended and any action taken by it at the next Stated Communication and may make such recommendations as the case may warrant.

Section 3.

The Master shall appoint an Investment Committee consisting of not less than three members of the Lodge. Not less than semi-annually, the Investment Committee shall review all securities and investments of the Lodge and make such recommendations with res-

pect to such securities and investments as the best interests of the Lodge may from time to time require.

Section 4.

The Master may at any time appoint such other committees as he may deem necessary.

ARTICLE IV MEMBERSHIP

Section 1.

A member shall give written notice of his intention to propose a candidate for membership at a Stated Communication at least two weeks before the Petition of such candidate is presented to the Lodge. The Notice of Intention to Propose shall contain the following: name and signature of the member proposing the candidate, the candidate's full name, age, residence, occupation, place of business and the names of at least two (2) references.

ARTICLE V FEES

Section 1.

Except as hereinafter in this Article Five provided, the fee for initiation shall be one hundred (\$100.00) Dollars, of which sum twenty-five (\$25.00) dollars shall accompany the Petition and the balance thereof shall be paid before initiation: of this sum, twenty-five (\$25.00) Dollars shall be credited to the Permanent Fund.

Section 2.

The fee for initiation for candidates who are either sons of members of this Lodge, or, who are thirty (30) years of age or under, shall be Fifty (\$50.00) Dollars of which sum twenty-five (\$25.00) Dollars shall accompany the Petition and the balance thereof shall be paid before initiation.

Section 3.

The Treasurer shall forthwith upon the receipt thereof transfer from the General Fund to the Permanent Fund the sum of twenty-five (\$25.00) Dollars from each initiation fee pursuant to Section 1 of this Article Five.

ARTICLE VI DUES

Section 1.

Each member of this Lodge, except Honorary and Life members, shall pay in advance annual dues of twenty dollars (\$20) plus a sum equal to annual Grand Lodge per capita tax. Dues shall be payable on the first of January of each year except that dues for new members shall be payable on the first day of the month following the completion of their membership and shall be pro-rated for the remainder of the first calendar year.

The annual dues of Life Members shall be an amount equal to the annual Grand Lodge per capita tax.

ARTICLE VII LIFE MEMBERSHIPS

Section 1.

In connection with the consolidation of Benevolent Lodge No. 28 F. & A.M. and Independent Royal Arch Lodge No. 2 F. & A.M., and in stipulation made by the Consolidation Committees of the two Lodges, life membership in the emergent Lodge as of date of Consolidation 19th December 1974 shall not be granted to any member joining on or after that date. This, in effect, abolishes life membership on and after 19th December 1974 except for those members already granted such privilege or eligible to receive such privilege such as completion of twenty-five (25) years of fully-paid membership in Independent Royal Arch Lodge No. 2, F. & A.M.

Section 2.

Life members shall be exempt from all dues except the annual Grand Lodge per capita tax.

ARTICLE VIII FUNDS

Section 1.

All moneys, securities and other property of the Lodge shall be divided, separately kept and maintained in four funds, namely, The Permanent Fund, The General Fund, The Memorial Welfare and Charity Fund, and the Life Members Anticipation Fund.

Section 2.

- a. The Permanent Fund shall consist of all moneys, securities, and other property presently comprising the Permanent and Life Dues Fund, such monies as shall be transferred thereto pursuant to Section 4 of Article Five of these By-laws, such moneys, securities, and other property as the Lodge may by majority vote at any Stated Communication order transferred, allocated or paid into such Fund, and such moneys, securities and other property as may be given, donated, devised, or bequeathed specifically to such Fund or generally to the Lodge.
- b. At any Stated Communication the net income and interest from the Permanent Fund may by majority vote of the members present thereat be transferred and paid over to the General Fund.
- c. The principal of the Permanent Fund shall be kept and maintained as a permanent fund and no part thereof shall be disbursed, withdrawn, transferred, and paid out, except for investment and re-investment, without the prior written consent of seventy-five per cent (75%) of the Lodge membership then in good standing.

Section 3.

- a. The Life Members Anticipation Fund shall consist of all moneys presently comprising such Fund and such payments as may from time to time be made to the Lodge pursuant to the provisions of Section Two, Subdivision b, of Article Seven of these By-laws.
- b. The principal of the Life Members Anticipation Fund shall be deposited and kept on deposit in a savings bank or savings and loan association authorized to conduct business in the State of New York. Withdrawals from this Fund shall be on the joint signature of the Master, Secretary, and Treasurer subject to the provisions of Section 3, subdivisions c and d of this Article Eight.
- c. At any Stated Communication the interest from the Life Members Anticipation Fund may by majority vote of the members present thereat be transferred and paid over to the General Fund.
- d. At the first Stated Communication in December in each year an amount fixed and determined by the Standing Committee as hereinafter provided shall be withdrawn from the principal of

the Life Members Anticipation Fund and transferred and paid over to such other Fund as the Lodge may by majority vote of the members present thereat order and direct. The amount to be thus withdrawn, transferred, and paid over shall be computed by the Standing Committee by (1) multiplying the sum of Ten (\$10.00) Dollars by the number of then living members who have contributed to the Fund and whose original payment into the Fund shall not have then been fully expended by previous transfers and withdrawals, and (2) adding to the result thereby obtained twenty per cent (20%) of the aggregate unexpended payments made to the Fund by members not then living or not then in good standing.

Section 4.

- a. The Memorial Welfare and Charity Fund shall consist of all moneys, securities, and other property presently comprising the Welfare Fund, such moneys, securities, and other property as the Lodge may by majority vote at any Stated Communication order transferred, allocated, or paid into the Fund, and such moneys, securities, and other property as may from time to time be given, donated, devised, or bequeathed to such Fund or to the Lodge with any instructions or direction that the same be used for religious, charitable, educational, scientific or literary purposes.
- b. The interest and income from the Memorial Welfare and Charity Fund shall forthwith upon receipt become and be deemed to be part of the Principal.
- c. Such part of the Memorial Welfare and Charity Fund as shall from time to time remain uninvested shall be deposited in a savings bank or savings and loan association authorized to conduct business in the State of New York. Withdrawals from this Fund shall be on the joint signatures of the Master, Secretary, and Treasurer subject to the provisions of Section Four, Subdivisions d, e, and f, of this Article Eight of these By-laws.
- d. Except for investment and reinvestment thereof no moneys shall at any time be withdrawn, disbursed, or paid out of the Memorial Welfare and Charity Fund unless such withdrawal, disbursement, or payment shall first have been authorized and directed by a two-thirds vote of the members present at a Stated Com-

munication and unless such withdrawal, disbursement, or payment shall be or shall have been for a religious, charitable, educational, scientific or literary purpose.

- e. Neither the whole nor any part of the Memorial Welfare and Charity Fund shall be used or applied for the general purposes of the Lodge nor for any purpose other than religious, charitable, educational, scientific, or literary.
- f. The Lodge shall not at any time appropriate a sum greater than one hundred fifty (\$150.00) Dollars for the funeral expenses of a deceased Brother except by a two-thirds vote of the members present at any Stated Communication.

Section 5.

- a. The General Fund shall consist of all moneys comprising the present General Fund of the Lodge and such moneys as shall be paid to the Lodge generally or without any instructions or direction specifying other disposition thereof.
- b. The General Fund shall be deposited in a national banking association or state banking institution authorized to conduct business in the State of New York.
- c. The General Fund shall be disbursed and paid out upon the majority vote of the members present at any Stated Communication.

ARTICLE IX INVESTMENTS

Section 1.

All or any part of the Permanent Fund, or, all or any part of the Memorial Welfare and Charity Fund may be invested and reinvested in such bonds, notes, preferred or common stocks, or other securities as the Lodge shall from time to time authorize and direct by two-thirds vote of the members present at any Stated Communication, provided that notice shall have theretofore been given to the membership.

ARTICLE X

Section 1.

No member shall be eligible for election or appointment to any office or to vote at any election while in arrears for at least one year's dues.

Section 2.

Any member who is one year in arrears for dues may be unaffiliated by a majority vote of the Lodge at a Stated Communication, provided he shall have been duly summoned thirty (30) days prior thereto.

Section 3.

It shall be the duty of the Master to Summon any member who shall be in arrears of dues for two or more years and in the event that any member so summoned shall not satisfy his indebtedness to the Lodge, the Master at the Stated Communication immediately following the expiration of thirty (30) days from the date of such summons shall refer the delinquency to the Lodge for whatever further action the Lodge may deem appropriate.

ARTICLE XI SALARIES

Section 1.

For the faithful performance of their respective duties, the Secretary, Tiler, and Organist shall each receive such compensation as the Lodge at each Annual Communication shall by majority vote fix and determine for the ensuing year.

ARTICLE XII AMENDMENTS

Section 1.

All By-laws, amendments and revisions thereof and thereto, heretofore existing are hereby repealed, revoked and annulled.

Section 2.

All or any part of these By-laws, except the provisions thereof relating to or in any wise connected with the Permanent Fund and the Memorial Welfare and Charity Fund may be amended, revised, modified, revoked or annulled upon written proposition read and submitted to the Lodge at any Stated Communication, which proposition upon reading and submission shall be laid over to the next Stated Communication at which time a majority vote of the members present shall be required for adoption PROVIDED, However, that no vote shall be taken at any Stated Communication unless the Notice for such Communication shall contain due reference to the proposition and notification to the members that action will be taken thereon.

Section 3.

Any part of these By-laws relating to the Permanent Fund and the Memorial Welfare and Charity Fund may only be amended, revised, modified, revoked or annulled upon written proposition read and submitted to the Lodge at any Stated Communication, which proposition upon reading and submission shall be laid over to the next Stated Communication at which time a majority vote of the members present shall be required for the submission of the Proposition to the membership and upon the written approval of seventy-five (75%) per cent of the membership, such proposition shall become in force and effect. No vote shall be taken upon any such proposition at any Stated Communication unless the Notice therefor shall contain due reference to the proposition and notification to the members that action will be taken thereon.

Amendments Enacted

- 2 December 1965 — Provides for Assistant Secretary and Assistant Treasurer.
- 17 March 1966 — (1) Reinstates Life Membership after 25 years.
(2) Conforming changes in other pertinent sections.
- 2 November 1967 — Abolishes affiliation fee.
- 18 November 1971 — Dues now \$20 annual; (a) Life Member may endow his future dues on payment of \$150.
- 7 December 1972 — Seven members now constitute quorum.
- 7 June 1973 — Funds-Provides for scholarship from Memorial Charity Fund; adds subdivision to Article VIII, Section 4.
- 7 November 1974 — Provides for five trustees (instead of three).
- 19 December 1974 — Consolidation Agreement abolishes life membership in future.



MASONIC LODGES IN THE UNITED STATES

With Warrants Dated Prior To 4th July 1776

St. John's	Boston, Massachusetts	July 30, 1733
Solomon's No. 1	Savannah, Georgia	Feb. 21, 1734
Solomon's No. 1	Charleston, South Carolina	1735
St. John's No. 1	Portsmouth, New Hampshire	June 24, 1736
Norfolk No. 1	Norfolk Virginia	June 1, 1741
St. John's No. 1	Newport, Rhode Island	Dec. 27, 1749
Hiram No. 1	New Haven, Connecticut	Nov. 12, 1750
St. John's No. 2	Middletown, Connecticut	Feb. 4, 1754
St. John's No. 1	Wilmington, North Carolina	May 1754
Union Kilwinning No. 4	Charleston, South Carolina	May 3, 1755
Kilwinning-Crosse No. 2-237	Bowling Green, Virginia	Dec. 1, 1755
The Lodge of St. Andrews	Boston, Massachusetts	Nov. 30, 1756
St. John's No. 1	Providence, Rhode Island	Jan. 18, 1757
Blandford No. 3	Petersburg, Virginia	Sept. 9, 1757
St. John's No. 1	New York, New York	Dec. 7, 1757
No. 2	Philadelphia, Pennsylvania	June 7, 1758
Fredericksburg No. 4	Fredericksburg, Virginia	July 21, 1758
St. Tammany No. 5	Hampton, Virginia	Feb. 2, 1759
Phoenix No. 8	Fayetteville, North Carolina	1760
Philanthropic	Marblehead, Massachusetts	Mar. 25, 1760
Independent Royal Arch No. 2	New York, New York	Dec. 15, 1760
St. John's No. 3	Bridgeport, Connecticut	Feb. 12, 1762
Portland No. 1	Portland, Maine	Mar. 20, 1762
St. John's No. 4	Hartford, Connecticut	Mar. 21, 1762
Union No. 5	Stamford, Connecticut	Nov. 18, 1763
Royal White Hart No. 2	Halifax, North Carolina	Nov. 1, 1764
Mt. Vernon No. 3	Albany, New York	Feb. 21, 1765
St. John's No. 6	Norwalk, Connecticut	May 23, 1765
Union No. 5	Middletown, Delaware	June 24, 1765
King Solomon's No. 7	Woodbury, Connecticut	July 17, 1765
St. John's No. 8	Stratford, Connecticut	Apr. 22, 1766
St. Patrick's No. 4	Johnstown, New York	May 23, 1766
St. John's	Newburyport, Massachusetts	July 17, 1766
No. 3	Philadelphia, Pennsylvania	Oct. 20, 1767
Master's No. 5	Albany, New York	Mar. 5, 1768
Compass No. 9	Wallingford, Connecticut	May 1, 1769
Washington No. 1	Wilmington, Delaware	Dec. 27, 1769
The Tyrian	G'oucester, Massachusetts	Mar. 2, 1770
The Massachusetts	Boston, Massachusetts	May 12, 1770
Washington No. 3	Baltimore, Maryland	June 28, 1770
Union	Nantucket, Massachusetts	May 27, 1771
St. A'bans No. 38	Guilford, Connecticut	July 10, 1771
St. John's No. 3	New Bern, North Carolina	Jan. 11, 1772
Williamsburg No. 6	Williamsburg, Virginia	Nov. 6, 1773
Botetourt No. 5	Gloucester, Virginia	Nov. 6, 1773
St. George No. 6	Schenectady, New York	Sept. 14, 1774
Charity No. 5	Windsor, North Carolina	1774
Unanimity No. 7	Edenton, North Carolina	1775
American Union No. 1	Marietta, Ohio	Feb. 15, 1776

Clapp, John Almanac, New York 1697 Printed by William Bradford.

Under June 1697 John Clapp states: "The 24th of this month is celebrated the Feast of St. John the Baptist, in commemoration of which (and to keep us a happy union and lasting friendship by the sweet Harmony of good Society) a feast is held by the Johns of this city, at John Clapps in the Bowry, where any gentleman whose name is John may find a hearty welcome, to join in concert with his namesakes."

The REadex Microprint Edition of Early American Imprints 1639-1800 includes this rare Almanac as item #779 thus making it readily available for examination and use.

American Bibliography by Charles Evans (A Chronological Dictionary of all Books, Pamphlets and Periodical Publications printed in the United States of America 1639-1729 lists the Clap (sic), John Almánac at an auction value of \$420 in 1903.

This previously unrecognized documentation of a clearly Masonic celebration in New York City in the year 1697 precedes by almost half a century the commonly referred to documentation of Masonry in New York as evidenced by fugitive newspaper items that appeared in the 1730. The Pennsylvania Gazette December 3-8, 1730 mentions Masonic activity and is used as a basis for recognizing the establishment of the Craft in Pennsylvania at that early date. Original in the private collection of Robert G. Goelet, President, New York Historical Society, Central Park West and 77th Street, New York City.

AN ASTRONOMICAL STUDY

Changes in the Sky Caused by Slow Wabbling of Earth's Axis-Pole Stars Past and Future by Bro. Willam C. Morrill

In quoting the Greek didactic poet Aratus to the effect that whereas the Greek sailors of his day steered their ships by the stars of the Greater Bear (Big Dipper), the Phoenicians set their courses by the Lesser Bear (Little-Dipper). The Phoenicians thereby showed themselves to be the keener navigators because the latter constellation was nearer the north pole of the heavens. So it was, but the difference was not as great as it is today.

On account of the precession of the equinoxes, the position of the north celestial pole among the stars is not constant but describes in the course of 26,000 years a great circle about forty-seven degrees in diameter on the celestial vault. The center of this circle, the north pole of the ecliptic is in the constellation of Draco. The opposite celestial pole moves in a similar manner among the southern stars.

At a result of this motion, different bright stars in turn become the northern pole star. Brilliant Vega had that honor once long before the dawn of civilization, and will fall heir to it again 12,000 years hence. Some 4,700 years ago Alpha Draconis, or Thuban, was the pole star and that fact has served to fix the approximate date of the building of the Great Pyramid of Egypt.

The Great Pyramid has an inclined gallery directed to a point 3 degrees 42 minutes below the celestial pole. Thuban was at that distance from the pole in 3440 B.C., and again in 1160 B.C. It was nearest the pole midway between these two dates—in 2800 B.C.—but it was then too near to be seen from the inclined shaft. A.C.D. Crommelin, the English astronomer, who made a special study of this subject, rejects the date 2160 B.C. for historical reasons and declares that 3440 B.C. may be accepted as within a century of the truth.

Our diagram shows the position of the pole about 270 B.C. when Aratus wrote his *Phaenomena*. It will be observed that Polaris, the pole star, is represented by a constellation rather than by a single star.

The circles and arrows on the chart show the daily swing of the stars around the pole in 270 B.C. In such a map drawn for 1938 the cross marked "present pole" would be the center of the circles. The pole is now a little more than a degree from Polaris and is slowly approaching that star. It will be nearest to Polaris in the year 2102, slightly less than half a degree away.

The precession of the equinoxes, discovered about 125 B.C. by Hipparchus, the greatest astronomer of antiquity, is a westward motion along the ecliptic of the two points where that great circle is crossed by the celestial equator. These points of intersection are the vernal and autumnal equinoxes. They make a complete circuit of the ecliptic in 26,000 years. The movement of the equator causes a corresponding circular movement of its two poles.

Actually, of course, the precession is not a movement of anything in the sky; it is purely a terrestrial phenomenon, a slow conical motion of the earth's axis, like the swaying of a spinning top. The axis of the top may not change its angle of inclination to the floor, but if it were sufficiently prolonged it would describe a big circle on the ceiling. Just so in the case of the precession; the earth's axis maintains its inclination to the plane of the ecliptic but swings slowly around the ecliptic's pole.

The rotary motion of the axis is caused by the attraction of the Sun and Moon on the equatorial bulge of Earth. The Sun is continually trying to pull the equator into coincidence with the plane of the ecliptic, and the Moon to draw it into coincidence with the plane of the lunar orbit. The spinning Earth, acting like a gyroscope, defeats them both. All they succeed in doing is to make this steady old world wobble a bit-very, very slowly. (July 9th, 1938)

SOME STUDIES OF THE EARLY HISTORY

by Bro. Willam C. Morrill

(9th July 1938)

Since our report last June, Bro. Walker and I have been fortunate in associating ourselves with Bro. Elmer T. Reid of Cosmos Lodge No. 106 of Newark, N.J. and with Bro. Edward R. Cusick of our own Lodge, both capable investigators, who undoubtedly will produce many valuable contributions to our early history. The old relics

still remaining should throw much light on this study.

Enlarged photographs of the old Seal have revealed that the nude figure is kneeling upon a step of an altar, before which is a V.S.Ls., in the position of a candidate just brought to Light in the Third Degree. The two ends of the cabletow from the point within the circle extend respectively to each side of the opening in the Arch forming a yoke, which unites the Spiritual with the Material. The Candidate has a crown of thorns upon his head. On the ground are the Keystone, and other objects presumed to be a Square, Compasses, Trowel, Gavel, and Mallet. The Corinthian columns standing on the two steps represent B. and J. From B. issues a right hand holding a spring of acacia, and from J. a left hand holding a plumb line. The Arch supported by the two columns is composed of seven stones, probably representing seven signs of the Zodiac. The Signs 2,000 years ago were different, as Leo was where the Crab is now.

The Sun has a face of a lion denoting that at the time this Seal represents, the Sun was in right ascension meridian in the Constellation Leo, our present 21st June. About 125 B.C. Hipparchus discovered the precession of the equinoxes, and this knowledge has enabled scholars to fix with great accuracy many events and locations of antiquity.

The Sun is shown at R.A.M. throwing its rays (the Lion's Paw) about and into the Arch. Only some of the rays penetrate the Arch symbolizing that only a portion of the True Light of Masonry can be had in a Craft Lodge, and that to obtain more Light the M.M. must be exalted to the R.A.M. Degree.

On the left side of the Arch are the words "Holiness to" and upon the right side and on the altar step appear to be wording. The letter "G" does not appear which would indicate that the seal was made prior to 1767 on which year the letter "G" was introduced into Masonry.

The symbolism of the seal is too extensive to include here, but it might be well to say that the Ancients used everyday symbols, the esoteric meanings of which were not known to the profane, to convey esoteric meanings to the initiated. Many of these old meanings are known but to a few scholars.

In the seal the word "Independent" is spelled with a final "a." This is a variant used in the 17th and 18th Centuries according to the

Oxford Dictionary, the last reference being in the Continental Congress of 1776.

The height of the letters in the word "Independant" is less than those of the letters in the words "Royal Arch Lodge" and are closer together. The "e" in the word "Independant" is little different than the "e" in the word "Lodge." The word "Independant" is clearer than that of the other words, indicating that the die of that word had had less use. Below the word "Independant" is an arc of a circle concentric with it. All of these things indicate that the portion of the die containing the former wording probably "St. John's" (nine spaces) had been cut out, a new piece of metal fitted in, and word "Independant" engraved upon it.

There is a document of 1810 which has on it impressed by a seal press a modification of this old seal circa 1800.

Concerning the change in name, it is a matter of record that circa 1776 the strong anti-British feelings in the Colonies brought about changes in many names of streets, buildings, societies, Lodges, and even of persons (Queen St., Duke St.).

The 1795 James Sullivan jewel in the Museum of The United Grand Lodge of England. (identified and verified from official records as issued by Independent Royal Arch Lodge No. 2 by Bro. Herbert Walwyn); and the 1797 Sebastian Noth jewel in the Museum of the G.L. N.Y. are generally classed as Mark Master Mason's jewels, although this degree does not seem to have been standardized until 1797 when Webb issued his Monitor.

The Lodge for some years after joining the G.L. N.Y. styled itself "Ancient York Masons." This claim may be briefly dismissed, as there is no evidence to show that there ever were distinctive York rites. The Grand Lodge of All England (York Grand Lodge) never warranted a Lodge outside of England, and never in England until 1762, so that No. 2 warranted in 1760 may have worked according to the Ancient rites, but certainly was not warranted by The York Grand Lodge.

The demit of 1791 styles the Lodge as "formerly Ancient York Masons." This may indicate that at this time Blue Lodges had ceased conferring the Royal Arch Degree, and it had been taken over by the Chapters Old (now Ancient No. 1), and possibly Washington (afterwards No. 2. now extinct).

Nothing has been discovered as to when, where or by whom the Lodge was originally founded, but the indications are that it was founded prior to 1760 by Ancient Masons.

From the fact that on the first returns to the G.L. N.Y., Barker's history, and Lane's Register of Lodges that the Lodge is designated as St. John's Independent Royal Arch Lodge No. 8, while the jewel of 1778, Old Seal and other documents designate it as "Independant Royal Arch Lodge No. 8," or "No. 8 of Independent ROYAL ARCH LODGE," it would appear from the change in the wording of the seal, that the original name of the Lodge was "St. John's" and that "Independant" was adopted circa 1776.

Bro. Cusick advances the theory that on account of the many points of similarity between No. 2 and Scottish Lodges No. 2 was originally warranted by the G.L. of Scotland. He also advances the theory that the statement in the official records of the G.L. N.Y. that I.R.A.L. No. 8 received its warrant from the P.G.L. of N.Y. referred to its Provincial form and not to the P.G.L. of N.Y. of the year 1760. However historians date the commencement of the G.L. N.Y. as Feb. 1784, which was prior to the date I.R.A. No. 8 applied for admission. There is no doubt as to the fact that the original warrant was dated December 15th, 1760, but there is a question as to the source.

That it was not a facsimile of a warrant of a Troop Lodge is evidenced by the fact that Union Lodge (Mt. Vernon No. 3) received in 1759 a facsimile warrant from an Irish Troop Lodge warranted 1739, and was warranted by Harison in 1765. It's ranking was determined by the warrant from Harison, and not by its facsimile warrant from the Troop Lodge.

Bro. Cusick has discovered that many of the officers of Old Chapter (Ancient No. 1) were members of No. 2. In 1797, 7 were from No. 2; 3 from No. 1; 1 No. 7 ; 1 No. 10, and 1 from No. 13. There is a tradition in Ancient Chapter that it received its warrant from a Troop Lodge in the early 1760s. This tradition is similar to that of No. 2, and taken in connection with the predominance of members of No. 2 holding offices in Ancient Chapter, indicates a close connection between the two, possibly that Ancient was an outgrowth of No. 2.

From indications that No. 2 was a military Lodge during the War

of the Revolution, it may be that the warrant of the Lodge was taken by some members who joined up with the Revolutionary Army, and that those who remained continued to work the Royal Arch Degree under what was afterwards "Old" Chapter. It also is noted in this connection, that although the Royal Arch Degree was called the crowning glory of the Ancients that it was more popular and worked more by the Moderns than by the Ancients. Also, that in 1769 the Grand Royal Arch Chapter was formed in England, and while there is no record of its having warranted any Chapter in the Colonies, there were independent Chapters organized on this side.

Why the Lodge did not participate in any of the Masonic processions until it joined the G.L. N.Y. cannot at present be explained, unless the warrant of 1760 was issued by a Grand Lodge other than that of P.G.L. of N.Y., because it was located in some place other than New York City, or because the Lodge was principally a Royal Arch (Red) Lodge mostly composed of members from other Blue Lodges, and although encouraged by the powers that were, was not officially recognized.

Bro. Cusick advances the theory that perhaps the Lodge came from some other jurisdiction before the War and located in New York City after the War. He bases this on the fact that a very large percentage of the name of the members on the first returns are not names common to New York City. This can be explained that if No. 2 was a Troop Lodge during the War, its members would come from the Army, whose members were recruited from over all the country at that time.

"The No. 8 of Independent Royal Arch Lodge and Registry of North America" on the certificate of 1783 would indicate that there were two distinct bodies, affixed to each other, viz. Lodge No. 8, and Independent Royal Arch Lodge (a) the same as there afterwards was Independent Royal Arch Lodge No. 2 and Independent Royal Arch Mark Lodge No. 57.

The only information as to "the Register of North America" comes from Bro. Walwyn who remembers seeing it somewhere. (My God, and the only man who knew what it was has forgotten it.)

As to the social status of the members in 1784, they appear from

(a) Ed's note: a Red Lodge

what records can be found that they were of the middle class. This would naturally follow, if they had been in the Army, they would have been mostly young men recruited from all parts of the country. Settling in New York City after the Revolution they would probably have to take any job they could get. The good jobs were probably, as in World War I, held by those who stayed at home.

However, it can be said of the members of Independent Royal Arch Lodge No. 2 at all periods of its history, that like those of old of whom the Master spoke "They have borne the burden and heat of the day."

As briefly as possible the facts concerning the Mark Lodge No. 57 adjacent to No. 2 are as follows: The Mark Master Mason's Degree or its prototype was given as early as 1795 as evidenced by the jewel of James Sullivan. The only other Mark Master Mason's jewel of those early days that is known is that issued to Henry Yates Jr. by St. George's Lodge in 1797.

I.R.A. Mark Lodge seems to have been created in 1797 (the year Webb published his Monitor which became the standard for the Royal Arch and its subsidiary degrees, M.M.M., P.M.E.M.). There is a record of its officers being different from those of Lodge No. 2. In the N.Y.C. Register of that year, the last notice of the Mark Lodge appears in the N.Y.C.R. of 1810. The Mark Lodge was granted a warrant as Independent Royal Arch Mark Lodge No. 57 by the G.C. of N.Y. in 1808, but there were some requirements which had to be met, and there is no record as to whether the Lodge qualified or not, although the presumption is that it did as the warrant was surrendered in 1813. The Mark Lodge separated from No. 2 in 1811, and the last reference to it in the minutes of the Lodge No. 2 is in Dec. 1812.

For development of the Royal Arch and Mark Master Mason's degrees, and the full history of Independent Royal Arch Mark Lodge No. 57 "Irish Rite," Philip Crossle, 1923 Transactions Lodge of Research, Dublin;

"Introduction to Mark Masonry" Grantham;

Webb's Monitor 1797;

History Independent Royal Arch Lodge No. 2 up to year 1912;

Records of the Grand Chapter of New York, Vol. I up to year 1830;

Gould's 1899 History Vol I;

Elmer T. Reid Paper on the Life of Thomas Webb.

FACTS AND FANCIES

by Bro. William C. Morrill

It is astonishing to find so many references made to Independent Royal Arch Lodge No. 2 in Masonic literature, and how many of its old relics have been preserved. Certainly it is one of the most prominent and unique Lodges in the history of Masonry.

There is a tradition in No. 2, but never verified, that it was originally constituted by a Troop Lodge, but its history before 1734 can not be fully stated, although there are many facts on which a reconstruction of it can be made.

The early returns of the Lodge to the Grand Lodge of New York in which the Lodge is designated "St. John's Independent Royal Arch Lodge" indicates that the original name of the Lodge was "St. John's."

The Lodge on the 1778 Chapter Jewel of Moses Sproule is designated "Independent Royal Arch Lodge No. 8," so that it must have adopted the name "Independent" before 1778.

The seal on the demit to Amherst Bartlett 1791 shows signs that the word "Independent" has been substituted for "St. John's."

The statement by John French that he was initiated in Independent Royal Arch Lodge No. 8 in 1783, in the Army of the Revolution, indicates that the Lodge was a Troop Lodge during the Revolutionary War.

The Grand Lodge of New York 1784 appointed a committee to examine the work of the Lodge, probably because the warrant had been issued by the Moderns, but the Lodge claimed to be working according to the Ancient Rites. The only way to determine this was to examine the work. The Committee reported that the members were regular in their work, and duly qualified, and recommended to the Grand Lodge that their warrant be renewed.

The Grand Lodge accepted this report, and resolved that a warrant be presented gratis. This would indicate that the first warrant had been regularly issued, but that the Lodge had been working independently for a number of years, probably from 1776 to 1784. It also proves that the work of the Lodge was Ancient. The minutes of the Lodge record that it worked the Ancient Rites until 1884, when it adopted the standard work. Even today there remain some of the old customs, but 1884 will always be recorded as the year in which

the Lodge traded its birthright for a mess of pottage.

The Committee appointed by the Grand Lodge of New York, in 1789 to ascertain the relative ranking of the several Lodges then in New York City, on production of the original warrant of the Lodge on 4 April 1789, decided that it was warranted December 15th 1760, to meet in the city of New York, by the Provincial Grand Lodge of New York. This is positive proof that the Lodge was warranted by Geo. Harison, P.G.M. as there is no record of any other Provincial Grand Lodge in New York in 1760 except the one of which he was Provincial Grand Master.

W. Bro. Malcom seconded the motion to give the Lodge the rank of No. 2. Certainly no one would be in a better position to know whether the Lodge was warranted in 1760, and by whom, than a member of St. John's Lodge No. 2 (now No. 1) warranted in 1757.

The certificate of 1783 to Rowland Cotton designates the Lodge as "No. 8 of Independant ROYAL ARCH LODGE and Registry of North America," indicating that the Lodge was composed of two bodies, No. 8 Lodge and Independant Royal Arch Lodge.

Recognized Masonic authorities such as Gould and Mackey, state that the Lodge was warranted by Harison, and date the introduction of the Royal Arch Degree in New York, and surrounding territory with its advent, while McClenachan and Ross have wondered why a Provincial Grand Master of the Moderns should have warranted a Royal Arch Lodge, dressed in red, and working the Royal Arch Degree, according to the Ancient Rites.

Researches by members of the A.Q.C. have shown that the work circa 1760 was not standardized, every Lodge working as it pleased; that there was little difference between the work of the Moderns and Ancients, and that the conflict between them was mostly a matter of jurisdiction and legitimacy. Also, that while the Holy Royal Arch was hailed as the "crowning glory" of the Ancients, that there were actually more Royal Arch Masons among the Moderns than among the Ancients.

If the Grand Lodge of England did not interdict Royal Arch Lodges or Chapters, but tacitly encouraged them, why should a Provincieal Grand Master otherwise? There was just as much demand for a Royal Arch Lodge in New York as in London, and probably many

of the prominent Modern Masons of those days were Royal Arch Masons who had been exalted in American Royal Arch Lodges.

Independent Royal Arch Lodge No. 2 was probably constituted according to the Ancient Rites, prior to 1760, either by a Troop Lodge, or as an independent or St. John's Lodge, and was probably designated St. John's Lodge; or St. John's Royal Arch Lodge, depending in which year it was constituted.

It was probably an active and influential Lodge in the 1750's when the Ancients warranted a Lodge in Pennsylvania in 1758, and became active in other Provinces. Harison probably realized that if he did not warrant No. 2, by whatever name it was then known, the Ancients would, and thereby obtain a foothold in his territory. He accordingly warranted the Lodge by the name of St. John's Lodge, St. John's Royal Arch Lodge, or possibly under some other name. The indications are that the name by which it was warranted was St. John's. St. John's Lodge No. 1, then was No. 2, and it would seem that the number of the Lodge should have been lower than 8. Lodges Nos. 3, 4, 5, 6, and 7 are unknown, but Harison may have issued many warrants, of which there is no record. Only a few years ago the warrant of La Parfaite Union warranted by Harison on November 1st, 1760 was found in Nova Scotia.

Circa 1760 there was a growth of Royal Arch Lodges and Chapters in England, and probably a corresponding one in America. In England as the Grand Lodge of England did not officially recognize the Royal Arch Degree until the Union of the Moderns and Ancients in 1813. One of the Chapters assumed the position of Grand Chapter circa 1765. In the American Colonies the Royal Arch Lodges may have banded together as the INDEPENDANT ROYAL ARCH LODGES of North America, although no record of their so doing has been found.

In 1776 when the American troops evacuated New York City, the warrant of the Lodge was probably carried away by some of its members who had joined the Revolutionary Army, and the Lodge operated as a Troop Lodge until its return to New York City after its evacuation on Nov. 25th 1783 by the British.

Some time subsequent to 1760 and prior to 1778, the name of St. John's was abandoned and "Independant" substituted. This term

would seem to originally signify that the Lodge was free from any Grand Lodge jurisdiction, and the Lodge appears to have been under no such jurisdiction from 1776 to 1784. When the warrant was renewed by the Grand Lodge of New York "St. John's" was permanently abandoned and the name of the Lodge became "Independent Royal Arch Lodge No. 8 (now No. 2.)"

The connection between I.R.A.L. No. 2 and Old Chapter (now ANCIENT No. 1) would seem to be this: when the warrant of the Lodge was taken away with the Revolutionary Army in 1776, the Royal Arch equipment was left behind and the members of the Lodge remaining in New York formed themselves into a chapter known as Old Chapter. When the Lodge returned to New York City Old Chapter was probably well established, it had become the fashion to work the Royal Arch Degree in a Chapter, so that many members of the Lodge took their Royal Arch Degrees in Old Chapter, as is shown by the predominance of Old Chapter officers who also were members of I.R.A.L. No. 2 in the earliest records that we have of Old Chapter.

The term "Register of North America" on the 1783 Certificate has not been met with elsewhere. It might have been a Registry of Lodges in North America, kept by a Grand Lodge or by a Provincial Grand Master, a Registry of Independent Royal Arch Lodges, possibly added to the Certificate to make it more impressive. The secretaries in those days were not always as accurate as they might have been.

The Lodge on its first returns to the Grand Lodge of New York was designated "St. John's Independent Royal Arch Lodge No. 8," and on the 1783 certificate as "No. 8 of Independent ROYAL ARCH LODGE and Registry of North America." From 1760 to 1776 it seems to have been composed of two bodies, St. John's Lodge No. 8, and St. John's Royal Arch Lodge, from 1776 to 1784 Lodge No. 8, and Independent Royal Arch Lodge. It was probably designated S.J.I.R.A.L. No. 8 on the first returns to correspond with the warrant of 1760. St. John's was not used on the certificate because it had been abandoned for many years. (Appen. 1)

The evidence produced proves that the Lodge was warranted by Geo. Harison, and the reason that it was not registered on the Grand

Roll of the Grand Lodge of England (Moderns) was probably because it had not paid its registration and other fees to the Grand Lodge. The correspondence of Price, Provincial Grand Master of Mass. (Moderns) show that he had a great deal of trouble, trying to make Lodges pay their fees. The fact that a great many Lodges known to have been warranted are not listed on the Grand Rolls, would indicate that it was a common practice of the day for a Lodge to get a warrant, and then not pay in to the Grand Lodge the necessary fees. (Appen. 2)

Perhaps that is why there is no record of No. 2 participating in Masonic celebrations until after it had joined the Grand Lodge of New York. It may have been in bad standing very much as an unaffiliated Mason is today. Either that or because it was a Royal Arch Lodge and as such was not officially recognized. If in bad standing it probably had plenty of company. The reason that it did not participate in any Masonic celebration before 1760 is that as a Royal Arch Lodge working the Ancient Rites it was not in Masonic communication with the Modern Lodges of New York City. (Appen. 3).

Down's List of 1804 of the Lodges on the Rolls of the Grand Lodge of England according to the Ancient Constitutions (Ancients) lists I.R.A.L. No. 2 as "Lodge of Independence New York City." Lane lists it among Lodges known to have been warranted but never registered, as "St. John's Independent Royal Arch Lodge No. 8 meets in Nassau St, New York City. and was warranted by The Provincial Grand Lodge of New York. Dec. 5 1760." (Appen. 4).

All in all it would appear that some Masonic writers have made much ado about nothing, and that the inconsistencies that seem to appear in the early history of Independent Royal Arch Lodge can be very easily explained (sic).

The importance of the Lodge has been too long ignored. What must a fellow do to become famous?

This seems about all that can be said about the history of the Lodge prior to 1784 at present. Possibly some other information may come to hand that will throw more light on the subject. The history of the Lodge from 1784 to 1798 can be traced in the Grand Lodge records and the public press; from 1798 to date the records of the Lodge are complete. (12th Aug. 1938).

Ed.'s note:

(1) We since have learned that the Blue Lodge, and the Red Lodge were two distinct bodies; one conferring the Craft Degrees; the Red Lodge conferring the Chapter Degrees. Early Minutes occasionally described degree work as being held in either body, but this was due to carelessness of the recorder or perhaps because of lack of writing paper for one body or the other. In addition, there was Mark Lodge No. 57, another separate body adjacent to the Craft Lodge.

(2) Nothing strange for those times. Early minutes of the Lodge show that a candidate received the E.A. and the F.C. Degrees, and then was expelled for not paying the initiation fee. Also, the lack of hard currency brought about extensive use of personal notes and paper obligation; some of which were spurious, as could be expected. Strange times breed strange customs.

(3) The reason being that it was Red Lodge No. 8 conferring R.A. Degrees.

(4) Perhaps only a similarity in names but Alexander McKain was removed from the Rolls of the Lodge (presumably died) 21 December 1784. One Alexander McKachan received the R.A. Degree 11 April 1746 in Vernon Lodge No. 123 Coleraine, County Derry, Ireland.

Furter (Further) David—Initiated 1784; listed as a private in New Jersey Continental Troops (Stryker's Jerseymen in the Revolution, Page 197); military records in Archives and History Bureau, N.J. State Library, Trenton. It was thought that Bro. Further might have originally come from Alloway, N.J. Here is transcript of letter 13th January 1970 from the N.J. Historical Society: "We have been unable to find any references, published or unpublished, to David Furter or the Further family in Alloway, N.J. There are no references to Furthers in the listed wills, marriage records, or published Salem County genealogical data and local histories."

Harison, George—His father spelled the name "Harrison;" was Surveyor of the Port of New York, and Provincial G.M. New York.

Jarrett, Capt. Arthur R.—Taken from Grand Lodge Proceedings, 1900 Report of the Special Committee on Spanish War: "... Masonic brethren of the Lodges of the State of New York who participated in the late war with Spain: Jarrett, Arthur R., Captain, U.S.V."

Mapes, James Jay—Initiated 26th October 1829 (May 29, 1806-Jan. 10, 1866), agriculturist, was born in Maspeth, L.I., the son of Jonas and Elizabeth (Tylée) Mapes. His father, descended from Thomas Mapes who came from Norfolk, England, to Southhold, L.I., in 1649, served as major-general of the New York militia in the War of 1812 and for some years was senior partner in a New York firm of importers and merchant tailors. James was sent for a time to a classical school conducted by Timothy Clowes at Hempstead, L.I., but was in the main self-educated. A boy of precocious mind with a turn for the practical sciences, he began his career at the age of eight, when, after hearing a lecture on the subject, he produced illuminating gas with a clay pipe for a retort. In his teens he entered business as a clerk, but upon reaching his majority launched out for himself as a merchant. In this year (1827) he married Sophia Furman, of a Long Island family. About 1832 he invented a process of refining sugar. Acquiring a reputation as an analytical chemist, he abandoned his mercantile pursuits to open an office as consultant and was frequently called upon for expert testimony in patent cases. He made analyses of beer and wines for the New York Senate and temperance societies, and was the author of improvements in distilling, dyeing, and steel manufacture. An amateur miniature painter, he experimented with pigments, and between 1835 and 1838, as professor of chemistry and natural philosophy of colors in the National Academy of Design, New York, gave a course of lectures on the chemistry of colors which displayed both scholarship and a quiet, humorous humanitarianism. From 1840 to 1842 he edited the *American Repertory of Arts, Sciences, and Manufactures* in four volumes, and from January 1842 to June 1843 he was associate editor of the *Journal of the Franklin Institute*, Philadelphia. In January 1845 he became president of the Mechanics' Institute of the City of New York, delivering an *Inaugural Address*, published that year, in which he set forth the delights and advantages of a liberal education. He was also a member of the New York Lyceum of Natural History and in 1847, vice-president of the American Institute of the City of New York. In the latter connection he had a share in founding conversation schools and night schools that were the forerunners of such ventures as Cooper Institute. He was one of the organizers

and second president of the Franklin Institute of Newark, N. J.

In 1847 he purchased a worn-out farm near Newark which he converted into productive acres by subsoil drainage, rotation of crops, and judicious fertilization, and there he demonstrated by precept and example the practical application of science to agriculture. His neighbors were invited to observe and benefit by the experiments conducted. Seeds were grown under controlled conditions to produce more hardy and profitable crops, and these were sold and given away with excellent advice for good measure. In February 1849 he founded, and edited until 1863, a journal called *The Working Farmer*, in which he published the results of his experimental farming, making it a point to explain the scientific principles underlying his practice. Through its columns he was an early advocate of a federal Department of Agriculture with a cabinet officer at its head. He took pupils in scientific agriculture on his farm, and advertised his services as consulting agricultural chemist. He invented a subsoil plow, and developed a formula for nitrogenized superphosphate which was probably the first complete plant food among artificial fertilizers used in the United States. This, after considerable litigation, he patented Nov. 22, 1859, and it was subsequently manufactured and sold by his son, Charles V. Mapes [q.v.]. Mapes's vigorous personality and winning conversational ability enhanced his influence among all classes and led many to adopt the measures which ahead of his time he advocated. His friend Horace Greeley, writing an editorial on his death, said of him, "American agriculture owes as much to him as to any man who lives or has ever lived" (*New York Daily Tribune*, Jan. 11, 1866). Mapes was for years an officer in the New York militia, and was honored by the presentation of a sword from his company. He died in New York City, at the age of fifty-nine, leaving his widow, three daughters, one of whom was Mary Mapes Dodge [q.v.], his son Charles, who was also an agricultural chemist.

[C.R. Woodward, *The Development of Agriculture in N.J., 1640-1880* (1927); W. H. Shaw, *Hist. of Essex and Hudson Counties, N. J.* (1884), vol. I; *Newark News*, June 5, 1904; *The Family Record*, Jan., Mar., Sept., Oct. 1897; *Report of the Commissioner of Patents for the Year 1859* (1860); T. S. Cummings, *Hist. Annals Nat. Acad. of Design* (1865); N. Y. Directories; *Ann. Report Am. Inst. of the*

City of N. Y., 1856-66 (1866); *N. Y. Daily Tribune*, Jan. 11, 1866; *N. Y. Times*, Jan. 12, 1866.]

Mary Mapes Dodge was the author of *Hans Brinker* and the *Silver Skates*; also many other famous stories. She was an editor and a literary figure.

Masonic Historical Society—In 1898, The Masonic Historical of New York was organized with M.W. John Stewart, President, and R.W. Dr. Peter Ross, Grand Historian, as Secretary. The first meeting was held under the auspices of Independent Royal Arch Lodge No. 2, of New York City on 20th October 1898. The Society met at various Lodges and gathered considerable interest and support. The largest meeting of the Society was held in the Grand Lodge Room on 29th January 1919, at which M.W. Robert Judson Kenworthy presided. The organization reprinted the 1797 Edition of Webb's *Masonic Monitor*; the 1734 *Franklin Constitutions of 1723*; and a *Miscellany* containing papers by the most important Masonic writers of that period. It then assumed the publication of *The Masonic Monthly*, an eight-page folder, which ran from September 15, 1906 until February 15, 1910. It ceased publication because of lack of funds; many of the 402 members not paying the \$1 per year dues.

This society struggled along until 1915, after which nothing more was heard of it until October 26, 1945 when Bro. George P. Frenkel, who was a Corresponding Member of the American Lodge of Research of New York, reported that he had found a book of the Society. He stated that a meeting of some of the members had been called with M.W. Townsend Scudder presiding; that they had elected Bro. Frenkel Secy. and Treas., and Bro. Scudder President. They then resolved to turn over the funds of the Society to the A.L.R. A check for \$519.63 was given to the A.L.R., and thus ended the existence of The Masonic Historical Society of New York. (Harold V.B. Voorthis, A.L.R. Trans. Vol. III, P. 403; Vol. IV, pp. 121, 161.)

Meeting Places—In 1789 the Lo. met at the Tally-Ho Tavern in St. John's Hall at Nassau and Wall Streets.

On 23 June 1796 the Lodge Room at 82 Water Street was consecrated. See illustration of notification to G.L. of the move: "where the Friary was formerly held."

Miller, Edward; and Fort Washington now Cincinnati—The Cincinnati (Ohio) Enquirer of 9th July 1922 carried a lengthy article by Conteur: "Life Among the Pioneer Settlers" which includes much family information regarding Capt. Edward Miller such as the kidnapping by Indians of his daughter, Mrs. Submit Rockwell Strong, and her subsequent rescue; some correspondence with Major C. Swan of Pittsburgh, Pa. regarding army matters; and an account of the first printed report of a celebration in Cincinnati of our national birthday on 4th July 1793 when Fort Washington was in command of Capt. Miller. Joseph Carpenter's "The Western Spy and Hamilton Gazette" devoted a few lines of its limited space to a brief account of that affair:

"The morning being ushered in by a Federal salute from Fort Washington, the first battalion Hamilton Militia paraded at the muster ground in the vicinity of this place and went through the customary evolutions and firings. As to their performance we need only refer our readers to the Federal officers from Fort Washington, the officers of the militia, and a large number of respectable citizens dined under a bower prepared for that purpose. Captain Miller having furnished a piece of artillery which, with Captain Smith's company of militia accompanied by martial music, made the woods resound to toasts. In the evening the gentlemen joined a brilliant assembly of ladies at Mr. Yeatman's in town; it is impossible to describe the estatic pleasure that appeared to be enjoyed by all present."

It is probable that Captain Miller and his regulars at Fort Washington in July 1799, were of the celebrated Second Infantry, which was organized there in 1791 and whose brilliant record is still sustained in the regular army to this day.

Another item states: "The news of Pres. Washington's death did not arrive until the following January. The day of February 18 was fixed for the Memorial Service, when at 12 o'clock the troops formed on the flat in front of the garden, they being under command of Captain Miller, where they were joined by Captain Findlay's and Captain Brown's troops of horse, the Masonic brethren, and a large concourse of citizens to honor the memory of the First President." In the War of 1812 Capt. Findlay became Colonel Findlay, and Capt. Miller's son, Samuel R. Miller, was commissioned lieutenant

in Col. Findlay's regiment. (There also is a Findlay, Ohio founded by that family.)

Robert Ralston Jones wrote "Fort Washington at Cincinnati" for the Society of Colonial Wars in the State of Ohio, 1902. On Page 58 there is an account of the 4th July 1799 celebration in Fort Washington during the command of Capt. Miller. There also is a footnote on Page 58 which states among other facts: "Edward Miller was one of those who responded to the first call to arms in the Revolutionary struggle, serving as ensign in the 'Lexington Alarm.' He was commissioned lieutenant in the Second Regiment of Infantry United States Army February 21, 1793. As a Mason, a member of the Army Lodge, he is said to have been associated with Washington during the Revolution." (These clippings and Wor. Dwight Tenney's letter of 7th December 1968 accompanying them are in the Lodge folder in G.L. Library, 71 West 23rd St., N.Y. City.)

PINCKNEY, Elijah S.—attorney, was a member in 1814; his name does not appear in Vol. I or II.

Questions and Some Answers—The authorities quoted (unless otherwise noted) are Barker's Early History of Masonry in New York, and the records of the Grand Lodge of New York to 1815, both contained in Volumn No. 1, Transactions of the Grand Lodge of New York; quotations will be as brief as possible, page numbers are given so that any one interested can read the full matter.

Question No. 1: Was a Provincial Grand Lodge of New York, of which Geo. Harison, Esq. was Provincial Grand Master?

The public press (pp. viii, ix, x) gave notices of meetings to be held by "the Lodge," "the Lodge of Free and Accepted Masons," and "the Provincial Lodge of Free and Accepted Masons in New York," called "By order of the Grand Master," and "By order of the Provincial Grand Master," Barker (p. x) states that this clearly demonstrates the existence of the Provincial Grand Lodge (p. x); gives the names of the Grand Wardens and Grand Secretary in 1766, and (p. xi) that of the Deputy Grand Master appointed by Sir John Johnson, P. G.M. The Grand Lodge of New York officially recognized that there was such a body (p. xxviii, xxix) "The warrant of Master's Lodge was derived from the Provincial Grand Lodge of New York, dated March 1766, and issued by George Harison, Provin-

cial Grand Master."

Question No. 2: Was the Provincial Grand Lodge of New York warranted by the Antients 1781 the first to have authority to perpetuate itself, and to choose its own Grand Officers?

The Deputation to Daniel Coxe (pp. iii, iv) gives this authority, and it appears to have been exercised in 1732 by the so-styled Grand Lodge of Pennsylvania, who elected Henry Price as their Provincial Grand Master. Under such deputations as the one to Price, the Provincial Grand Master could not resign his Stewardship to the Provincial Lodge, nor had the latter the power to accept his resignation or to choose his successor. The Provincial Grand Lodge was his creation. He appointed the Deputy Grand Master and the Grand Wardens, and the whole Provincial Grand Lodge was under his personal control. The Provincial Grand Lodge had no powers as he conferred upon it under his deputation. The Provincial Grand Master could be removed at the will of the Grand Master in England, and if the commission was withdrawn, the Provincial Grand Lodge would cease to exist in all respects until a new Provincial Grand Master was appointed overseas. If the Provincial Grand Master died, the Provincial Grand Lodge died with him. His Deputy had no power to carry on under the deputation. Many deputations such as the one to Price were issued for Provincial Grand Masters in the Colonies, but as far as is known only five were issued in the British Colonies of America conferring authority on the Masons of their obedience to elect their own Grand Master. The first of them granted to Daniel Coxe, June 5, 1730 was issued by the Moderns. The remaining four from the Antients. (Charles A. Brockaway, "Some Provincial Grand Lodges in America," *American Lodge of Research*, Vol. I, p. 48.)

Question No. 3: Did the Provincial Grand Lodge of New York warranted 1781 by the Antients, or its successor the Grand Lodge of New York recognize the validity of a warrant issued by the Moderns?

The warrants of St. John's No. 1; Independent Royal Arch No. 2; Mt. Vernon No. 3; St. Patrick's; Master; Solomon; St. George; Zion; all Lodges warranted by the Moderns were recognized by the Grand Lodge of New York, and their respective rank determined from the dates of their respective original warrants (p. xxix February 15, 1794) gives a specific case of such a recognition "Warrant derived from the Grand Lodge of the Provincial Grand Lodge of the late Province

of New York, dated the 5th of March 1768, and signed by George Harison, Provincial Grand Master." (Joint report of a committee from the Grand Lodge of New York, and Master's Lodge, Albany, N.Y.)

Question No. 4: Was Independent Royal Arch Lodge originally warranted to meet in some place other than the City of New York? and Question No. 5: Was Independent Royal Arch Lodge warranted by some one other than Harison?

W. Bro. Malcom moved (p. 82) that the warrants of the several Lodges be read, and that the Grand Secretary be directed to note down their several *dates*, the *places* where the Lodges were to be held, and under what *jurisdiction*. There questions were all as to the original warrants, The Grand Lodge already had all of the information as to the warrants issued by it and would have no need to call a meeting to find out about them. It will be noted, that two of the warrants were from the Provincial Grand Lodge of New York (Moderns), three from the Grand Lodge of England (Antients), two from the Grand Lodge of New York (Antients), and one from the Grand Lodge of New York; also that all but one Lodge (St. Andrews warranted to meet in Boston, Mass.) were warranted to meet in the City of New York.

Question No. 6: When did the Grand Lodge of New York become independent? While the Grand Lodge retained the name of Provincial Grand Lodge became the Grand Lodge of Free and Accepted on its seal until 1788, it virtually became a Grand Lodge with either the election of Cocks as Grand Master in 1783, or Livingston in 1784. A circular letter dated Sept. 3, 1823, (Vol. 2, p. 362) states that "Under this charter (Antients) this Grand Lodge was established and organized on the 2nd day of December 1782, and under this warrant continued to act until March 1787 etc.

Bro. Brockaway in the article already quoted (p. 5) states "Just when our Grand Lodge became independent de facto we cannot say. Imperceptibly as a flower unfolds and comes into bloom the Provincial Grand Lodge became the Grand Lodge of Free and accepted Masons of the State of New York."

Question No. 7: Was the work of the early days uniform?

As late as Dec. 5, 1810 (p. 475) a committee appointed to visit the different Lodges in this City, and to regulate the working thereof

so as to produce uniformity in that respect among them, reported that after repeated meetings, and discussions of the subject submitted to them, they had become convinced that there was no chance of their concurring in opinion, and begged to be discharged. The Grand Lodge accepted this report and discharged the Committee.

Reading the records of the early days one must be impressed by the fact that the Provincial Grand Lodges, the Grand Lodge, and their Grand Masters seem to have been most conciliatory and liberal in their dealings with the Lodges in their jurisdictions, to have done all they could do to keep the Lodges in line, and to make many concessions to do so.

We who live under a well-organized, powerful Grand Lodge whose authority is not questioned, are apt to forget that Masonry has passed through many troublous times, and experienced many dissensions, before it arrived at its present state.

The little things what bother us, such as whether we should hold up our right hand or our left, were in the early days subordinated to more important things. The task then was to organize Lodges, to reconcile differences, keep the Lodges satisfied and in line, and let Time smooth out the differences. The wisdom of this course is apparent today, when we see all English speaking Lodges no matter from where they hail, in accord, harmony and Masonic communication.

August 15th, 1938

William C. Morrill, I.R.A.L. No. 2

Sproule, Moses—His Masonic Apron is in possession of the Monmouth County Historical Association, 70 Court Street, Freehold, N.J. The Apron is kept in a glass-enclosed frame but is in poor condition. The identifying description states: "On June 29, 1778 following the Battle of Monmouth, George Washington held a Master Lodge in the Town of Freehold, N.J. This Lambskin Apron (the Badge of a Mason) was worn on that occasion by Moses Sproul, one of Washington's associates, whose descendants near Englishtown had these Masonic relics handed down to them."

The Army wintered near Morristown, N.J. during 1777. Gen. Washington stayed at the home of the Widow Bowne while the troops built log cabins for themselves in the vicinity. This winter quartering interval probably explains the painting of Sgt. Sproule shown

sitting in the Master's Chair at the Lodge in Morristown.

The body of the Apron is of a light olive color; a lambskin which had faded over the years; the two rosettes are of somewhat darker color and of cloth. At the top is a whitish piece of lambskin (a flap) on which had been sewn an oblong (square) piece of cloth, perhaps dark blue. The tie cords are of lambskin. The Square is red; the Compasses are dark (originally probably black); both S. and C. had been painted onto the lambskin. A blue cloth border trimming had been sewn around the bottom of the Apron, and around the three sides of the flap; some of the stitches had given way. It can be seen that the stitches are about $\frac{1}{4}$ " apart.

Vanden Broek, Reiner—Reiner Vanden Broek was S.W. of St. John's Lodge No. 2, N.Y., and later was Master of Holland Lodge No. 8 in 1788-1789. He became the first Master of Howard Lodge in 1795. He became Grand High Priest of the Grand Chapter R.A.M., State of New York, and also was Grand Master of Ceremonies, Grand Lodge of Pennsylvania. This is only a bare outline of his many accomplishments. Wor. Edward R. Cusick of the Lodge did an excellent job in researching records of Broek's activities; the study may be found in the American Lodge of Research Reports 1937-1942(3), Page 649. "A most remarkable man." His last will and testament was a work of literary art delineating very carefully each precious item in his possession and detailing its disposition. He died in 1802 and left his Masonic jewels to Wor. Francis Lynch, Master of the Lodge in 1798. A careful search and some advertising in local newspapers failed to produce a single one of what must have been a collection of Masonic gems.

Warrants—A warrant dated 1760 was handed to the Grand Lodge in 1784 for which the Lodge received a handwritten warrant dated 1785. This last paper was still in existence in 1849. Both have disappeared. The present warrant with which Lodge is being opened (1975) is the third piece of paper.

Williams, Roger—A member in 1814 whose name does not appear in either Vol. I or II.

Warrants—Some facts about the Warrants of December 15th, 1760, and December 10th, 1785, and activities during the Revolutionary

War:

James Herring, initiated in Independent Royal Arch Lodge No. 2 on September 24th, 1821, Grand Secretary of the Grand Lodge of New York 1829 to 1845, inclusive; Grand Secretary of the Philip's Grand Lodge of New York, 1849 to 1858 inclusive, in 1849 writes as follows. See History of Philip's Grand Lodge of New York, pp. 6-7-8.

"As necessary to a perfect understanding of the subject, I invite the attention of the several Grand Lodges to the peculiarity of the *original institution* of the Grand Lodge of New York, it not being founded by a combination of Lodges as many others have subsequently been, but established by *Charter*, as a Provincial Grand Lodge in the City of New York, independent of any former Dispensation, Warrant or Constitution. That *Charter* emanated from the Grand Lodge of Ancient Freemasons of England in 1781, in the Grand Mastership of the Duke of Atholl. By that document, the Grand Master and Grand Wardens, together with their lawful Associates, being the installed Masters, Wardens, and PAST MASTERS of the regular Lodges within the jurisdiction constitute the Grand Lodge. Under that Charter, the Grand Lodge was organized in the City of New York on the 5th of December 1782.

"Neither is it correct as stated in Webb's Monitor, and other books following that work, that on the 5th December 1787, the Provincial Grand Lodge was closed *sine die*, and an Independent Grand Lodge opened, and the officers elected and installed, none of these things took place. I have before me *renewed* Warrant to Independent Royal Arch Lodge No. 2, from "*the Grand Lodge of the State of New York*" beautifully written on parchment, there being no printed form, dated December 10th, 1785. The transition from a Provincial to a State Grand Lodge had evidently taken place *before that time*, and as appears from its records and other documents *naturally followed the course of events*."

This proves that the renewed warrant of the Lodge (now Independent Royal Arch Lodge No. 2) dated December 10th, 1785 was issued by the Grand Lodge of the State of New York, so that the warrant examined April 4th, 1789 by the committee, which determined the rank of the several Lodges in New York City, was the one issued by the Provincial Grand Lodge of New York. (Moderns) of which

Geo. Harison, Esq. was Grand Master.

It also proves that the warrant of December 10th, 1785, probably the warrant of December 15th, 1760, and possibly other records of the Lodge supposed to have been destroyed in the Great Fire of 1835 which destroyed that part of New York lying South of Wall Street, and East of Broadway were in the possession of the Philip's Grand Lodge of New York, as late as 1849, and probably as late as 1858, when it united with the Grand Lodge of New York. Possibly these documents are still in existence, packed away somewhere in the Temple, or in possession of a descendant of James Herring.

Bro. Cusick has traced many of the early members of the Lodge and has found that out of the 20 reported as members when the Lodge joined the Grand Lodge in 1784, 15 had been soldiers in the Revolutionary Army. Of the 4 initiates reported on the first return to the Grand Lodge 3 of them were Revolutionary soldiers. The remaining 5 members and the 1 initiate because their first names are missing, and their last names probably misspelled cannot be definitely identified, but they were probably Revolutionary soldiers.

Of the 6 members of which we have records prior to 1784, but not reported, 4 have been identified as Revolutionary soldiers.

In addition there is a William Tuttle who was in the same regiment as Moses Sproule, and a Bro. Butler who were Revolutionary soldiers, and who are believed to have been members of the Lodge.

All of this confirms the suggestion made by our Bro. Harry Vorhis (see Transactions of the American Lodge of Research Vol. I, p. 1) that the Lodge was a Troop Lodge in the Revolutionary Army during the War for Independence.

From 1776 to 1783 inclusive there must have been many men raised, and some members arched, as is shown by the Royal Arch Jewel of Moses Sproule (1778) but unfortunately most of the names of these patriots will never be known. Probably when the American Army disbanded many of the members severed their connection with the Lodge and returned to their homes outside New York City.

A striking fact is that the greater number of the members were from New Jersey. This has led Bro. Cusick to advance the suggestion that possibly the Lodge originally came from New Jersey. However there has been no evidence to support this view. The Committee in 1789 found that the Lodge had been warranted on December 15th,

1760, by the Provincial Grand Lodge of New York, to work in the City of New York, and the Lodge returned to New York City after the Revolutionary War with its warrant, and continued to work there. This would seem to definitely establish the fact that the Lodge has always been a New York City Lodge, at least since 1760.

By tracing the movements of the various bodies of troops in which the Lodge had members, the wanderings of the Lodge during the War for Independence can be ascertained with a high degree of accuracy.

(William C. Morrill)

Young, Colonel John—C. in C., British Army in North America during the French and Indian War, was Provincial G.M. for North America. He was Scotch and had much to do with the formation of the G.L. England in 1717. He also was commandant of the 60th Regiment Foot, but did not do much in Masonic affairs probably because of military duties.

ADDRESS

DELIVERED AT THE

Consecration of the Room,

ACCOMMODATED FOR THE MEETINGS OF

Independent Royal-Arch Lodge, No. 2,

THE 23^d DAY OF JUNE, 1796.

BY REINIER JOHN VANDEN BROEK.



PRINTED AT NEW-YORK,

BY BROTHER JAMES ORAM, NO. 33, LIBERTY-STREET

—1796.—

INDEPENDENT ROYAL-ARCH LODGE, No. 2

Regular Meeting, 5th July, 1796.

ON Motion, RESOLVED UNANIMOUSLY, That the Thanks of this Lodge be presented to Worshipful Brother VANDEN BROEK, for his Address delivered at the Consecration of the Room, appropriated for our Meetings; and that a Committee of Three Master Masons wait on him in behalf of the Lodge; and also that they do request a Copy thereof for publication.

Extract from the Minutes,

John Burt, Secretary

Reproduction of a booklet prepared in 1796 publishing an address given by Wor. Reinier Vanden Broek, Holland Lodge, on 23rd June 1796 at the Consecration of Ind. Ro. 2 Lodge Room, 82 Water Street, New York City. Original is in possession of Grand Lodge, State of Iowa. Hand-inscribed note at lower left hand corner: "Hezekiah Howland - Donor - Capt. William Nicoll (not Members of the Lodge). (see Appendix.)"

CONSECRATION PRAYER.

THE following Address was not prepared for publication. To answer, in some measure, the Friendship and Masonic Confidence shown to the Author on every occasion, by the Lodge before which it was delivered, induced him to comply with their request: it is offered without any alteration—and if it might be productive of some good, and to convince both Masons and the World, that none can be a Mason but a virtuous man, the Author will be gratified—and highly rewarded.

Alexander Howells Book

Lancaster

Capt. William Nicoll

GREAT Architect of Heaven and Earth, the
whom we adore! Thou hast promised to give
thy blessings when two or three are gathered together
in thy Name. We are assembled in thy holy presence
with us, we beseech thee, and show us thy glory.
Grant that in dedicating this Temple to Masonic
rites, we may dedicate ourselves to the service of
Almighty. Enlighten our understandings, cleanse
our souls, purify our minds, and incline our hearts to
thee—to the observance of those doctrines which flow
from true and undistorted religion—to visit the fatherless
and the widow in their affliction, and to keep our
selves unpolluted from the world.

Thou hast granted us a Kingdom which cannot
be moved; but thou requirest that we shall serve
acceptably with reverence and Godly fear! With
Thee we can do nothing! Grant that our Will
may be, to know thee—our Strength to be united
to the Prince of our Salvation, and our Beauty to
thy commands, and to serve thee right.

Whenever we assemble in this sacred place, may
our souls be impressed with sentiments of reverence and
mild

...iliation—with serious and solemn thoughts on Death,
... Judgment, and on Eternity? May our hearts be
...clined to the tenets of our order, and our hands be
...tretched to afford relief to the needy. May Brotherly
...Love dwell within our walls; and Concord preside at
...ur meetings. Above all, May thy Presence influence
...ur conduct, direct our actions, and guide our pro-
...ceedings.

Awake, O North Wind! and come, thou South!
blow on this garden, that the spices thereof may flow
out.

And now, O Lord our God, let thine Eyes be opened
towards this place. Let thy Name be there. Harken
to our Prayers—be attentive to our Supplications—
forgive our Sins! Our Beginning be in thy Name—
our Progress in thy Fear, and the End of all our
joins to thy Glory. Amen.



ADDRESS

ADDRESS.

MY BRETHREN,

I Appear before you, at your request, communi-
cated to me by the Worshipful Master of this
Lodge. My attachment to Masonry, and my sin-
cere wish to promote an institution of so great an
influence in Society, engaged me to accept. Not
however, but under the strongest impressions, that
I am unequal to the task—and all seem to unite to
convince you thereof. I rely on your indulgence.
If I fail in the execution, I can assure you that I am
actuated by the purest motives—that in exposing to
your view Masonry in its benign institution.—
In drawing the picture of a Mason, I shall speak the
language of truth—the language of my heart: Not
through Eloquence, of which I am destitute; neither
through a graceful delivery, of which you are com-
petent judges; but through Sincerity I shall endea-
vour to obtain your approbation.

Nothing is more surprising, than, that Masonry,
whose origin can be traced from centuries past,
still exists! The reason thereof is, That *Philantropy*
is the basis of the institution.

MANKIND are not essentially distinguished by cli-
mates, languages, customs, and rank: they are all
children

children of one Father—inhabitants of the same globe—enlightened by the same sun—endowed with the same powers. The whole universe is one republic; each nation, one family, and each individual a member thereof. They are all together entitled to the bounteous gifts of Providence, and to the same enjoyments.

THE institution of Masonry was established to revive those salutary maxims, which were the treasures of the Golden Age; and which are founded in the nature of mankind.

It is the view of the Masonic Order, to unite, by ties of tender affection, every man of an unprejudiced mind—of liberal sentiments—of a mild temper, and a harmonious disposition: to unite them, not only by an attachment to arts and sciences, but by more powerful ties—by the noble principles of Virtue and Heavenly Religion. Stimulated by such elevated motives, the benefits which derive therefrom, are opened and offered to the whole human race: they can draw from this source, sublime wisdom; and the inhabitants of the most remote parts of the globe can be united together without renouncing their country. Our glorious ancestors were guided by those sentiments; and the benign influence would have been spread further and sooner, if they had not been deceived by superstition.

RELIGIOUS

RELIGIOUS orders were established in former days under the pretence of promoting christianity; but in fact, to answer the mercenary views of Ecclesiastical Hierarchy.

MILITARY ones under a cloak, to inspire a love for glory; but in reality, to support the power of an oppressing Tyrant or a vile Despot.

BUT the order of a Free and an Accepted Mason is established to form an amiable man—a good citizen, and a faithful supporter of good government; inviolable in his sacred promises, devoted to friendship; more excited to the performance of all moral and social duties, by the love to Virtue, than by any reward.

ARE we anxious to know its origin? The foundation thereof was laid in the eternal decrees of the Supreme Architect. The power appeared when it cleared the chaos—produced light—divided the elements, and formed the bodies of the celestial constellation, to fix unalterable harmony—when man was the glory of the creation, and that blessed subject chosen to contemplate, with reverence, the beauties which reign throughout the universe; induced by engaging motives to promote his own happiness, bound by sacred ties to fulfil the duties towards God himself, and his fellow creatures.

B

A

ARE we desirous to know its progress? Sacred and profane History will teach us, how Masons, from all ages, were guided by promises to encrease their *Faith*, by the ceremonies of the Mosaic Law; to strengthen their *Hope*; and, when eternal love was displayed to the world, to teach them *Charity*. And, from the name of *Godfrey of Bouillon*, that celebrated warrior, who headed the Christian Soldiers in the attempt to reconquer the Holy Land, till this day, the page of history will teach us masonic progress.

ARE we solicitous to know its views? It is to render us acceptable with God, and beloved with men—to form every Masonic Assembly into a *chosen generation*; a peculiar people, bound to set forth the praises of him who has called them from the darkness into his marvellous light. It is to extend our views beyond the grave, into eternity; so that we may live to obtain the Diadem of Salvation.

OUR institution does not confine the doctrines which it teaches to civil virtues only: We are taught to the moral, the heroic, and the christian virtues. That Masonry contains the Philosophy of the mind, and the Religion of the heart. Wherefore we find, engraved at the entrance of our sacred temple, *None but a true Mason but a virtuous Man*.

SUFFER

SUFFER me to address the feelings of every Mason within these walls. By our admittance, my Brethren, into our Order, did we not feel our heart tremble at every vice? Did we not experience a confidence in every virtue? Were not our souls elevated above all dishonorable actions—penetrated with a religious abhorrence to every crime, and stimulated, not only to piety, but to acts of benevolence, love and sincerity? I have found it, and shall therefore not hesitate to declare, that Masonry, properly conducted, is calculated to make us good men, wise men—to make us good Christians!

BUT the more sublime our order is, the more the members thereof are bound to the performance of those duties, as will prove to the world, that they are instructed by Religion and Virtue; guided in their conduct by Charity and Benevolence, and decorated either by a Knowledge or a Desire for Sciences.

A Mason, firmly attached to the institution, is penetrated with sentiments of reverence and humiliation before the Great Architect of the Universe—he is fully convinced that *He compasseth his paths, and is acquainted with all his ways*.

FOLLOWING Reason, the Book of God, is his Law; his Conscience, his Judge, and Heaven his Aim. Prejudices

Prejudices never obscure his mind, or prevent him from acquiring Knowledge : illiberal thoughts never influence his heart. A Mason does not wish to cultivate the contracted ideas of a religious sect of any denomination whatever ; they always have proved to be prejudicial for the promotion of Godliness and Christianity—for the increase of Knowledge : He embraces, with a cheerful mind, virtuous men, however different their sentiments may be from his own ; knowing that the attachment to any kind of church cannot promote his happiness.

THE Great Architect will never, on that solemn day, whereon we are all to render an account of our stewardship, pronounce a sentence in his favour, because he was attached to one denomination more than to another. *There is no respect of persons with God, for in every nation, in every denomination, he that feareth him, and worketh righteousness, is accepted with him.* Professing such liberal sentiments, jealousy at the prosperity of another, envy and malice, have no power over him. He does not boast on birth or rank—on abilities, or any other qualification. He esteems Virtue in poverty, and despises Vice hid by wealth ! Love to one another, is his motto ; and this subdues in him every discordant passion. In whatever station he may be placed here on earth, always his ambition is to promote the happiness of mankind.

On

ON the different Stages of Life's Varieties, he composed in his mind, firm in his resolution, and unshaken in his virtue. He relieves the poor without presumption ; supports the grey-headed without vanity : he is the counsel of the widow, and the guardian of the orphan.

HONESTY, industry, temperance, sobriety, and social virtues, decorate his conduct. The tenderness of a father, the faithfulness of a husband, the sincerity of a friend, characterise a Mason. He can bear the strictest scrutiny, and his behaviour is admired by friends and foes.

THEN, even then, when his Master has called him to the Heavenly Lodge, in the blessed mansion above, then his remembrance is engraved in the hearts of his Brethren :—*there* a monument is erected superior to any one which the hand of a skilful artist can erect to the world.

VIRTUOUS *Franklin*, beloved Brother ! permit your masonic friends to lament your loss : suffer them to drop a sympathetic tear on your grave : your remembrance is dear to us ; equally great as Statesman—a Patriot—a Philosopher, and a Mason we praise your worth ; and, lifted up to our view, a friend to mankind, we endeavour to follow your

steps

ps. Heaven is now your habitation—Moon and stars are your footstool—glorious Archangels your faithful companions—the Great Architect the object of your adoration, and everlasting happiness your portion. But look down on your Friends—on your Brethren: inspire them with that zeal, that benevolence, those social virtues, which animated you.—Guided by your example, we will obtain admittance to the Lodge above, to be united never to part.

SHOULD I mention, my Brethren, the whole catalogue of virtuous masons, whose names are engraved on our memory, I should intrude too much on your patience: let it suffice for us to elevate our thoughts to the celestial world—to contemplate them in peace, in happiness, and glory.

WE have among us, my Friends, a number of Brethren, who are still living, and who have proved to be masons and virtuous men.

Who of us is unacquainted with that truly great and worthy character, who delivered his country from the yoke of slavery; who conducted them through hardships and war—and who is now placed at the helm of this rising Empire. The Name of Washington, will suffice to raise in our breasts, sentiments of respect—of attachment—and of admiration.

DID

DID not delicacy forbid, I could lift up to our view a number of Brethren who are shining ornaments to the Craft. I could draw the picture of the faithful Guardian of this Lodge, and much could be said to praise his worth. They all are our guides in the masonic career—they all entreat us to follow their steps.

SUFFER, therefore, my Brethren, that with the candour of a Mason, with the faithfulness of a Friend, and with the earnest which characterises our Order, I may beseech you, never to deviate from those sacred tenets of an institution which is calculated to promote happiness in this world, and in the world to come.

THE fear of the Lord is the beginning of our wisdom: our waiting eyes are to be lifted up to him who sits enthroned in the Lord is our strength: instructed by his counsel, and guided by his hand, our beauty will be to prove faithful in our profession, to obey the will of God—the lessons of heaven—the dictates of our conscience.

WHATEVER may be the opinion of those who are unacquainted with our mysteries, a Mason, instructed in the school of our Order, does not hesitate openly to declare—that without Religion and Virtue, Masonry cannot subsist: those two attributes, which make

make us acceptable with God, and beloved with men, are so nearly connected, that the one cannot subsist without the other. Religion without Virtue is Hypocrisy; and Virtue without Religion is Vanity. May it therefore be engraved in our hearts, and expressed by our conduct—Be virtuous and wise; or, in masonic terms—Act upon the *Square*, and walk within *Compass*.

There is in the system of moral government, a near connexion between virtue and blessings—between vice and woe. The masonic institution being the School of Virtue, we are taught the way to happiness, and faithfully warned against the paths of destruction. The Bible is the *only rule to our faith*—the only spring of our masonic knowledge, and the sole source of temporal peace and eternal felicity: the study thereof is recommended as the first duty of a Mason: it will make him acquainted with God—with himself, and with the world.

CHARITY, the Daughter of Heaven, taught by Him, who is the author and the patron—Charity is the cape and corner stone of the masonic institution. To support the aged and the widow—to guide the orphan and the youth—to wipe away the tear from the eye of misery: in one word, Humanity is a Mason's Characteristic,

HAIL

HAIL MASONRY! no institution can be compared with thee: thy origin is Virtue—thy views are Felicity: thou softenest the heart—enlightenest the mind: thro' thy blessed influence all discordant passions are subdued—reason prevails and religion is revived. To be acquainted with thee is a happiness indeed; for thy *Grip* is Faith—thy *Signs* are Hope—and thy *Tokens*, Charity.

Worshipful Master, Pastmasters, Wardens, and Members of this Lodge—Permit me to congratulate you on this day.

Your sacred Temple has been dedicated to Masonry—to Virtue—to Charity and Benevolence: it has been dedicated to the glory of the Great Architect of the Universe.

How precious are those thoughts unto you—how great is the sum of them?

THE solemnity of this day has undoubtedly impressed more and more in your heart, the seriousness of the masonic institution: it has given you a convincing proof of the sublimity of our profession, and the purity of our order. May those impressions last, and influence your conduct, and all your proceedings. Wisdom is to rise in the *East*; to be supported in the *West*: then it will appear with beauty.

C

(18)

the *South*, and even enlighten those who are in *darkness*; to take away their prejudices—to subdue liberal sentiments; and to convince them, that the Masonic order contains nothing against God, Religion, Morality, or Government: that it is the way to happiness.

MAY Brotherly Love dwell within your Walls, Concord preside at your Meetings; and Unanimity the Beauty of your Assemblies.

MAY your Lodge be the Temple of Virtue, and destroy the school of vice.

MAY your Benevolence support the trembling steps of the aged—comfort the mourning widow—aid the helpless orphan; and afford relief to the distressed.

MAY the Great Architect smile on you—your families—and on all your concerns: *His left hand under your head, and his right hand embrace you.* May he prosper your labour—bless your undertakings, and increase your respectability. So that your name may be handed down to posterity, and the annals of Masonry may mention it with praise.

PERMIT me, my Brethren; as a Veteran in the Royal Art, to entreat you, never to depart from the Masonic

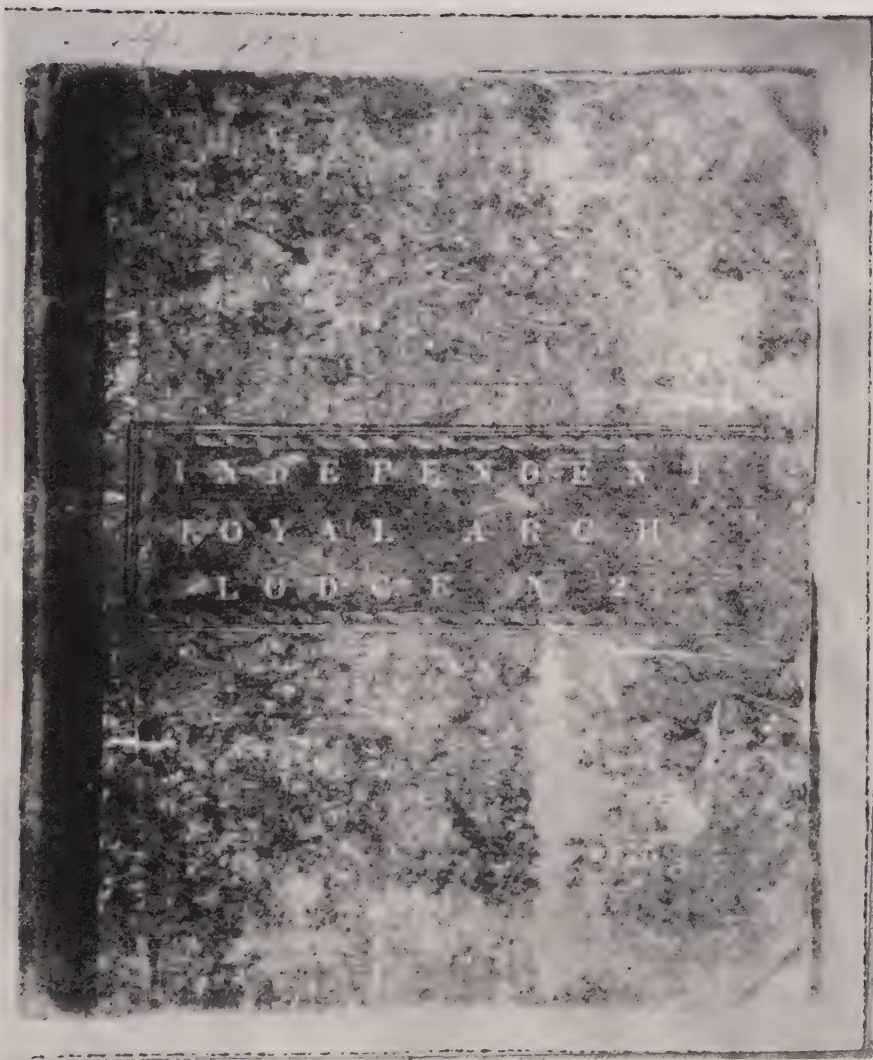
(19)

Masonic institution: let us prove to the world, although our secrets are unknown to them, that Godliness is our Corner Stone—Faith, Hope and Charity the guides of our conduct; and Heaven our country. United as we are here below, by ties of Friendship and Brotherly Love, we shall once more be united hereafter, in love and praise—and freedom of soul for ever.

AND Thou, Great Architect of the Universe—once more we entreat thy blessings, for our Brethren. Bestow their Wisdom in duty: Strengthen their endeavours to promote universal Love and Benevolence; and grant them to enjoy the eternal Beauties of thy Holy Presence.

F I N I S.





Proposition Book commencing 1824. This artifact is in the Ind. Ro. Ar. Lodge Collection, Grand Lodge Library, 23rd Street. There also is in this Collection a Proposition Book commencing 25th January 1856.

WE the STANDING COMMITTEE of Independent Royal Arch Lodge, No. 2,
of the City of New-York, having made all necessary enquiry into the standing and character of Amariah
Storrs & Oscar Coles

beg leave to report that we have found them worthy and do recommend them as proper persons to become
members of this Lodge.

Roll B. Dolger

Standing
Committee

Jonathan Dodge

New-York

April 22

A. L. 1844

Amaziah Storrs and Oscar Coles were proposed 22nd April 1844. Strangely enough, Brother Coles served on the Standing (Investigation) Committee the 28th April 1844. In 1845 he served as Junior Warden, and was Grand Master 1851-1852.

WE the STANDING COMMITTEE of Independent Royal Arch Lodge, No. 2,
of the City of New-York, having made all necessary enquiry into the standing and character of

Samuel Abbotson

beg leave to report that we have found him worthy and do recommend him as a proper person to become
member of this Lodge.

Rich. Pennell

Oscar Coles

Standing
Committee

New-York

April 28

A. L. 1844

John H. Vander Lick

Berkhamt July 14/53

WE the STANDING COMMITTEE of Independent Royal Arch Lodge, No. 2,

of the City of New-York, having made all necessary enquiry into the standing and character of

Mr. Barney Williams Comedian and
29, born in Ireland and residing at
102 19th St. this City

beg leave to report that we have found worthy and do recommend as proper person to become
member of this Lodge.

James W. Powell
E. M. Whipple
C. B. Burkhardt
A. L. 582

} Standing
Committee.

New-York,

Barney Williams, famous actor and comedian of that time, petitioned on 19th July 1853.

Berkhamt

WE the STANDING COMMITTEE of Independent Royal Arch Lodge, No. 2,

of the City of New-York, having made all necessary enquiry into the standing and character of

Bro. James W. Powell

beg leave to report that we have found worthy and do recommend as proper person to become
member of this Lodge.

James W. Powell
C. B. Burkhardt
A. L. 582 Oscar Cohen

} Standing
Committee.

New-York,

Bro. James W. Powell served as Grand Secretary 1850-1853. He also served his Lodge as evidenced by his signature on this petition presented sometime during 1853, probably September.

Independent Royal Arch Lodge, No. 2.

New York.

31

We the Board of Trustees

propose for ~~Admission~~ ^{Membership} in this Lodge.

John H. Anthon

Age 20 years.

Residence 5 N. 2d St. New York.

Residence 5 N. 2d St. New York.

Committee of Investigation

Golden Age Lodge & Co.

We the Standing Committee of Independent Royal Arch Lodge No. 2, of the City of New York having made all necessary inquiry into the standing and character of the above named ~~John H. Anthon~~ ^{John H. Anthon}

Respectfully Report, that we have found him worthy, and do Recommend him as a proper person to become a member of this Lodge.

Signed,

W. M. W.

W. M. W.

W. M. W.

W. M. W.

W. M.

W. M.

W. M.

Standing Committee

New York, 28th day of May 1858

John H. Anthon, lawyer, 20 years of age, petition for membership dated 28th May 1858. The year he was elected Junior Warden; and served as Master from 1861 to 1866 inclusive; Grand Master 1867-1869.

Independent Royal Arch Lodge, No. 2,

New York 14th May 1858

Brother

propose for Initiation and Membership in this Lodge.

Do.

W. L. G. S. W.

Age 30 years,

Born at.

Occupation Undertaker

Residence of

Wishes to the whole

to be initiated

Committee of Investigation

Recd.

W. L. G. S. W. & W. L. G. S. W.

We the Standing Committee of Independent Royal Arch Lodge, No. 2, of the City of New York, having made all necessary inquiry into the standing and character of the above named Thomas Dugan

Respectfully report that we have found him worthy and do recommend him as a proper person to become a member of this Lodge

W. M. G. W. J. W.

Sealing 11.10.1858

New York, day of

1858

On 14th May 1858 Thomas Dugan petitioned for membership and gave as reference; "The Whole Masonic Fraternity." This proposition was withdrawn.

Independent Royal Arch Lodge, No. 2

New York, 19th day of Dec. 1861

Brother Buren

propose for Initiation and Membership in this Lodge,
Thos B Van Buren aged 37 years,
former Lieutenant U. S. Army Occupation Lawyer
reference 237 of Perry refers to Geo. A. Phelps.
W. C. Dodge Secy C. A. Arthur

Committee of Investigation Geo Conrad Walker &
Gardner

We the Standing Committee of Independent Royal Arch
Lodge, No. 2, of the City of New York, having made all
necessary inquiries into the standing and character of the above
named Thos B Van Buren

Respectfully Report, that we have found him Worthy, and do
Recommend him as a proper person to become a member of this
Lodge.

Signed,

(C. A. Arthur)
C. A. Arthur
W. C. Gardner

W. M.
C. W.
W.

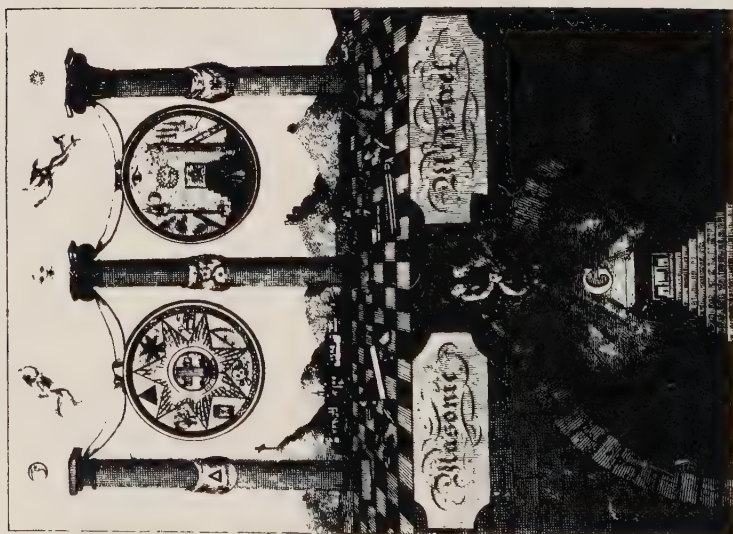
Standing
Committee

New York, 19th day of

Dec

Col. Thomas B. Van Buren, brother of Pres. Martin Van Buren petitioned for membership 19th December 1861, and gave Gen. C.A. Arthur as a reference. The latter was Chester Alan Arthur, then Quartermaster General, State of New York; later to become President of the U.S.A.

And the darkness comprehendeth it not.



Set Sur, a Sur put Sur, Supper.

MASONICK MINSTREL,

A SELECTION OF

MASONICK, SENTIMENTAL, AND HUMOROUS

SONGS, DUETS, GLEES, CANONS, ROUNDS AND CANZONETS.

RESPECTFULLY DEDICATED

TO THE

MOST ANCIENT AND HONOURABLE FRATERNITY

OF

FREE AND ACCEPTED MASONS.

"Op'head lute was strung with poet's dream;
Whose golden touch could soften steel and stone,
Make tigers tame, and huge Leviathans
Forsake unbounded deeps to dance on shoals."

WITH

AN APPENDIX,

CONTAINING

A SHORT HISTORICAL ACCOUNT OF MASONRY:

AND LIKEWISE,

A LIST OF ALL THE LODGES IN THE UNITED STATES.

DEDHAM:

PRINTED BY H. MANN AND CO. FOR THE AUTHOR.
1816.

TO OLD HIRAM.

SONG.

SOLO. VIVACE.

To Old Hiram in heav'n, where he sat in full

glee, A few brother Masons sent up a pe-

ti - tion, That he their In - spir - er and

Patron would be, To help Mason's

Or - phans, and mend their con - di - tion.

DUET.

The Gods were all mute, When he mention'd the suit, They

gave their consent and do - na - tions to boot:

TRIO.

Then who would not wish, like celestials divine, In a

Then who would not wish, like celestials divine, In a

cause like the present, to cheerful - ly join?

cause like the present, to cheerful - ly join?

The messenger flew to our Royal Arch Dome,

Where the Masons were seated, in great expectation—
The Tyler was ready—announced he was come,

When the Lodge was resumed, ev'ry man in his station.
Our Grand Master there,

Fil'd the Royal Arch chair;

When he read—ev'ry Brother with rapture did stare;
Rejoiced! that the Gods, with donations divine,
To assist Mason's Orphans, did cheerfully join.

Straight, the news was made publick, the brotherhood ran
To announce, to all Masons, old Hiram's direction;
They bow'd to the summons, and all, to a man,
Clubb'd together their mites for the orphan's protection.

Wives, Widows, and Maids,

And men of all trades,

To our Lodge they came running to offer their aids;

And all who contribute donations to join,

P S A L M XXIII.

THE LORD himself doth condescend,
To be my Shepherd and my Friend;

I on his Faithfulness rely;
His Care shall all my Wants supply.

2. In Pastures green he doth me lead,
And there in Safety makes me feed,

Refreshing Streams are ever nigh,
My thirsty Soul to satisfy.

3. When I tray'd, or languid, I complain,
His Grace revives my Soul again;

For his Name's sake, in Ways upright,
He makes me walk with great Delight.

4. Yea, when Death's gloomy Vale I tread,
With Joy, ev'n there, I'll lift my Head;
From Fear and Dread he'll keep me free,
His Rod and Staff shall comfort me.

5. Thou ipread'st a Table, Lord, for me,
While Foes with Spite thy Goodness see;
Thou dost my Head with Oil anoint,
And a full Cup for me appoint.

6. Goodness and Mercy shall to me,
Through all my Life extended be;
And when my Pilgrimage is o'er,
I'll dwell with thee for evermore.

The Psalms of David printed in English (1767) for use by the Dutch Reformed Church which was forced to conduct some of their services in English; fewer and fewer of the younger people understood Dutch. This was the first book of music printed from type in America. James Parker at that time New York's oldest printer had to order the tune for the music.

MOONSTONE II

Majestically

In dep en dent men by nature Independent Lodge by name

What could bind them all together what could make them act the same

Was it love for one another, was it willingness to go

On a worthy Brother's errand all of this we'll never know.

2. Scarlet banner, independent, all the ancient hopes remain while we offer up to Heaven hearty praises to thy name.
Centuries have gone before us; many friends so good and true.
When we look for Life's contentment, it is here in No. 2.
3. Hallowed be Thy name forever; let us sing this old refrain,
What has made us strong of old will make us strong again.
Keep on reaching for the stars, boys, always reaching for the Sun
And good luck to all of us until life's battle's won.

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and Bro. Edwin R. McCarty, Historical committee, by R. W.
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* * *

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Accepted Masons of the state of New York... New York
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* * *

- M17.2—Independent Royal Arch Lodge 2 Vanden Broek, Reinier John
Address delivered at the consecration of the room, accommodated
for the meetings of Independent Royal-Arch Lodge, No. 2, the
23rd day of June, 1796. New-York, James Oram, 1796. 19p.
23cm. Photostat.

* * *

- M17-C68—Independent Royal Arch Lodge, No. 2. Collection of by-
laws, chiefly of lodges, chapters, commanderies, etc. in the state of
New York, 1823-1892. 3v. 15cm. Contains: By-laws of Ind:
Ro: Ar:—1892.

* * *

- M45-N42—Independent Royal Arch Lodge, No. 2. New York (State).

Grand Lodge.

Masonic beginnings in colonial New York. (In its Official exposition record, 1922. p.37-65).

* * *

RMO2—Cusick, Edward Randolph—Theft at Mr. Todd's. (In American Lodge of Research. Transactions... v.3, p.171-2) MO2-Am3—Same.

* * *

RMO2-Am3—Cusick, Edward Randolph—"Modern" Grand Lodge officers. (In American Lodge of Research. Transactions... v.3, p.174-5). MO2-Am3—Same.

* * *

RMO2-Am3—Cusick, Edward Randolph—Royal Arch Masonry in New York in 1779. (In American Lodge of Research. Transactions... v.3, p.175-6). MO2-Am3—Same.

* * *

RMO2-Am3—Cusick, Edward Randolph—Miscellaneous items. (In American Lodge of Research. Transactions... v.3, p.176-7). MO2-Am3—Same.

* * *

RMO2-Am3—Independent Royal Arch Lodge, No. 2 Vorhis, Harry Stephen, 1873.

Independent Royal Arch in the Revolution. (In American Lodge of Research. Transactions... v.2, p.120-121).

* * *

RMO2-Am3—Cusick, Edward Randolph. The Comings and Goings of "The Freemason" Harris, Reginald V. 1881-1968.

The ship "Freemason," by Reginald v. Harris. (In American Lodge of Research. Transactions. v.4 p.130-131). MO2-Am3—Same.

* * *

RMO2—Cusick, Edward Randolph—Masonic diplomas of Peter Alexander Allaire, 1778. (In American Lodge of Research. Transactions... v.3, p.628-30). MO2-Am3—Same.

* * *

RMO2—Cusick, Edward Randolph—Memorabilia of St. John's Lodge No. 2 from 1757 to 1784. (In American Lodge of Research. Transactions. v.8 1961 p.210-228). MO2-Am3—Same.

* * *

RMO2—Cusick, Edward Randolph Wright, Richardson, 1887-1961.—Masonic miniature: Captain Samuel Talmadge. (In American

Lodge of Research. Transactions... v.3, p.644-5). MO2-Am3—Same.

* * *

RMO2—Cusick, Edward Randolph—Masonic miniature: Reinier Jan Vanden Broek. (In American Lodge of Research. Transactions ... v.3, p.649-653). MO2-Am3—Same.

* * *

RMO2—Cusick, Edward Randolph—The comings and goings of "The Free-Mason." (In American Lodge of Research. Transactions v.3, p.635-7). MO2-Am3—Same.

* * *

RMO2—Cusick, Edward Randolph—Grand Lodge officers in Calcott's Disquisitions. (In American Lodge of Research. Transactions ... v.3, p.172-4). MO2-Am3—Same.

* * *

RMO2—Cusick, Edward Randolph—Holland Mark Lodge. (In American Lodge of Research. Transactions... v.3, p.405-6). MO2-Am3—Same.

* * *

RMO2—Independent Royal Arch Lodge, No. 2. Grantham, John Alfred, 1890-1959.
An introduction to Mark Masonry. (In Manchester Assn, for Mas. Research. Transactions. vol.23, p.124-186.)

* * *

RMO2 ob3—Independent Royal Arch Lodge, No. 2 Cummings, William Leon, 1876-1966.
Diploma of William McKee; diploma of Peter Alexander Allaire; diploma of Edward Miller; data re: Edward Miller; in Grand Royal Arch Chapter. (In Ohio. Chapter of Research. Proceedings. v.1, p.22-23).

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RMO2—Cusick, Edward Randolph—The body and spirit of the first degree, by Edward R. Cusick. (In Society of the Saints John. Masonic papers. 1940. v.1 No. 42).

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Cusick, Edward Randolph
Voorhis, Harold Van Buren—Henry Clinton Atwood—A Connecticut Yankee in New York. (In American Lodge of Research. Transactions. v.8 1960 p.89-96.)

* * *

Cusick, Edward Randolph
Ohio. Grand Lodge (Colored).

Selected pages referring to the National Grand Lodge of Colored Masons, often referred to as the National Compact, from the Transactions of the Grand Lodge of Ohio (colored) 1877, 1878, 1879, 1883, Cincinnati and Xenia, Ohio, 1877-1883. v. p. 22cm. Photo-stats arranged by W. Edward R. Cusick from the printed volumes in the Library of the Supreme Council... Southern Jurisdiction, 20 January 1960.

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Following cards refer to The Masonic Outlook:

Independent Royal Arch Lodge No. 2 Vorhis, Harry Stephen—On the sunrise trail Vol. 6, No. 4, Dec. 1929, p.100.

— * —

Independent Royal Arch Lodge, No. 2—Grand Lodge Night. Harry S. Vorhis relates old incidents. Page 53—Oct. 1932.

— * —

Independent Royal Arch Lodge, No. 2—"Bill Rumney Night" Page 210—Mar. 1933.

— * —

Independent Royal Arch Lodge No. 2 Gossip 9/32 p. 32.

— * —

Independent Royal Arch Lodge, No. 2—Presents Lodge relics to Grand Lodge Museum. Page 153—June-July, 1934.

— * —

Independent Royal Arch Lodge, No. 2—Lodge statistics Published in Lodge annual "Picnic Special" Page 16—Aug. Sept. 1934.

— * —

Independent Royal Arch, No. 2—Visited by M. W. C. C. Mollenhauer Page 117—Dec. 1932.

— * —

Independent Royal Arch Lodge, No. 2—Mourns passing of oldest member—Bro. George Hamlin, Trestleboard Page 50—Nov. 1934.

— * —

Independent Royal Arch Lodge, No. 2—Mourns passing of Maxwell Hall Elliott; Page 114—Feb. 1935.

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Independent Royal Arch Lodge, No. 2—Memorial for R. W. Maxwell Hall Elliott; Page 19—Aug., Sept. 1935.

— * —

Independent Royal Arch, No. 2—holds 175th anniversary with special features; p. 177—2/36.

— * —

Independent Royal Arch Lodge, No. 2—unites with Suffolk Lodge, No. 60, and St. John's Lodge, No. 1 in celebrating 200th anniversary; p. 163—April, 1937.

— * —

Independent Royal Arch Lodge, No. 2—celebrates Army night address by Edward R. Cusick. Dec. 1940—p. 76.

— * —

Cusick, Edward B. addresses Independent Royal Arch on Army Night. Dec. 1940—p. 76.

— * —

Cusick, Edward R.—Mason of the New York line. Nov. 1941, p. 54, photo Talmadge house, Talmadge grave.

— * —

Independent Royal Arch, No. 2—by George Witten 5: 165 Feb. 29—Lodge Night, 5: 280 May 29.

— * —

Independent Royal Arch—outing Wayfarer.—9-31 p. 19.

— * —

Independent Royal Arch No. 2, N.Y.: by George Witten; N.Y. Mas. Outlook, Vol. 5, pp. 165, 188.

— * —

Independent Royal Arch Lodge, No. 2—picnic; Vol. 5 p. 375.

— * —

Independent Royal Arch Lodge, The Story of (see) Cusick, Edw. R.—The Royal Arch Mason, Vol. 1, 1943-45, p. 127.

— * —

Independent Royal Arch (New York City) No. 8: 2. Warranted December 15, 1760, Provincial Grand Lodge of New York.

June 2, 1784, old warrant surrendered to Atholl Grand Lodge and new one issued to replace it.

June 3, 1789 becomes No. 2 in renumbering; Warrant of this date in museum.

June 4, 1841 warrant annulled, it being in the possession of an expelled mason, and dispensation granted.

June 3, 1842 new warrant granted with old number; this warrant is now in museum (1936).

June 1849 Lodge is split by Philips Grand Lodge schisms, the Master and one portion remaining loyal to the legitimate body and holding the warrant, the other portion helping to form Phillips Grand Lodge and working thereunder by dispensation until granted a warrant by that body on June 4, 1851; this Phillips Grand Lodge warrant is now (1936) in museum.

June 7, 1858—two factions unite again into one lodge under jurisdiction of regular Grand Lodge at the Union of this date.

“Individual Lodges.” Vol. 49.



INDEX

to

Vols. I, II, and III

INDEX

(three volumes)

Vol. I; Vol. II(b); Vol. III(c)

- Aboltins, Nicholas leaves for Riga 105b; in Warsaw 134b; presents monograph 150c; presents painting to Lo. 148c; exhibits paintings 159c, 162c, 169c.
- Abrams No. 15, 56.
- Abromeit, Carl M. Passes 244b.
- Absenteeism deplored 152b.
- Acacia Lo. 85 Greenwich assists at funeral 225; visits 226.
- Acanthus 719 visits 236; assists 248.
- Adams Hotel, Williams St. 28.
- Addington, E.H. (DGM Louisiana) 44; visits 49b.
- Adelmann, Henry A. 85b; resigns 92b; services 114b.
- Adelphi petition approved 28; odd statement 155c.
- Adirondack State Park (Higley) 239.
- Adoption not granted 41b; again proposed 42b.
- Affiliation \$10 (in 1818) 78; abolished 141c.
- Affleck, Stephen D. and 1817 Tiler's bill 239.
- African Lo. 150c.
- After-meeting collations cease 147c.
- Agriculture, Jour. of (Mapes) 116.
- Aime, Robert restored presents gold pitchers 86.
- Akins, Jos. H. tragic death 34.
- Albion Lo. pays damages 49; greets Gifford 157b.
- Album not patronized 95b.
- Alexander, Lord William 6.
- Allison, John W. (Atlas Lo. speaks) 240; 248.
- Alpha Lo. (N.J.) 145c.
- Altar cloth presented 167b.
- Amer. Lo. Res. 39th Yr. Membership 169c; joint convention 200b; 202b.
- Amer. Repertory Arts, Sciences, Mfg. (Mapes 4 vols) 116.
- Ancients 22c.
- Ancients and Moderns 35.
- Ancient Lo. req. recommendation 124.
- Andrews, A. (Erin 19) 49.
- Anglo-Saxon Lo. visits 235.
- Anniversaries, 125th 221; 140th 248, 250; public 175th Anniv. 120b; 175th 116b; program 119b; illus. (b); 200th services 218b; dinner 222b, 223b; illus. (b).
- Annual Dinner (1915) 59b; cost \$3 (1915) 62b; not held 252b.
- Ansell, Richard W. services 79b.
- Anthon, John H. 164; D.D.G.M. 168; G.M. 181; Anthon Fund 190; services 191; eulogy 198; 23rd St. property purchased Grand & Crosley Sts. sold 199; copy of By-laws to Lo. 202; Resolution in archives 207; Anthon Room request denied 214; portrait presented to G.L. 243; appen. xiii.
- Anthony, Jesse B. G.M. interdicts State

of Conn. 211; passes 28b.
 Anthony, James affiliates 160c.
 Apollo 15 Astronauts on Moon 162c.
 Applications bound (1911-22) 88b;
 now uniform 183b.
 Aprons for visiting 153c; 1809 and
 1824 received 173c.
 Arbury, Ward B., PGM passes 162c.
 Arch "Seal" explained 53b.
 Archer, Harold S. services 156b.
 Arcularius 113
 Arden, Daniel D. 70.
 Armistice Day 82b.
 Army Square Club 100b; confers
 degree 109b.
 Army Night 146b; illus. (b)
 Arnold Wm. 117.
 Arnold, George W. (Astor Lo.) lectures
 238.
 Arthur, Chester A. appen. xv.
 Arthur, Charles S., DDGM visits 205;
 P.G. Treas. Passes 219.
 Artifacts, inventory to be compiled
 53b.
 Aryeh, Raffie raised 176c.
 Ashton Bible 53b.
 Asitcher, W.L. (Erin Lo) 48.
 Assessment for Sinking Fund 70b;
 voted 80b; paid 228.
 Assistant Secy. appointed (1840) 124.
 Astor Lo. 603 request denied 222.
 Astrological Chart 15 Dec. 1760, 152b.
 Astronauts die in accident 136c.
 Astronomical Study(Morrill) 199c.
 Athol Warrant 12.
 Atlantic Lo. at installation 149;
 meetings in Atl. Lo. Room 164.
 Atmosphere changing 203b.
 "At Refreshment" 148b.
 Austin, James M., Gr. Secy. 155, 156;
 visits 190; passes 212.
 Austin Room 16b.
 Aurora Grata Club founded by Bro.
 Trask 225.

Bacon, Alexander S. (Euclid Lo.)
 lectures 38b.
 Badge and menu presented(1864) 59b.
 Baehr, M.R.E. Theodore, Jr. raised
 176c.
 Baker, Edward Y. 151b.
 Baker, Robert(Lotus Lo.) lectures 249.
 Baldwin, E.R. passes 53b.
 Baldwin, J. Theodore 204; life member
 235, 212.
 Balestier, J.N., D.D.G.M. visits 170.
 Ball, David K. services 95b.
 Baltimore Fire(1904) aid to 25b.
 Banknote 15 Dec. 1840, 160c.
 Banner, outside 24b.
 Banquet \$50(1895) 238.
 Barber, Henry V. Jr., D.D.G.M. visits
 154b.
 Barcklay, James, Masonic funeral 38.
 Barker, John G. presents "stencil plate"
 about 1793-240.
 Barre, Gerald J., D.D.G.M. visits 164c.
 Barrett, Sidney named v-p. Inter.
 Philatelic Exhib. 166b; deceased
 207b.
 Barrie, Frank C. proposed 230b; raised
 234b; lectures 254b. 132c; refuses
 advancement 141c; father passes
 158c; Master 171c.
 Bartlett(1791) Certificate 118b; Mark
 Master Jewel(1783) 128b; Bro.
 Amherst (1791) dimit 247.
 Barton, Williamson McM. raised 102b;
 Master 142b; in Ryukyus 192b.
 Bartow, Robert (1825) Masonic Hall
 Committee 102, 108.
 Battle of Niagara (184) 55.
 Bauraudi, Mauro, PGM Philippines
 visits 142c.
 Bay Ridge Lo. assists 238b.
 Bayley, Howard 78b.
 Bayley, Ralph D. 30b.
 Beach, first deg. lect. 60.
 Beacon Light, Port Richmond (1869)

- 179.
- Beatty, Claudius F. initiated 169; 202; 216; gavel 226; DDGM 4th Dist 241; three gifts 241; official visit 242; writes Vol. I Lo. History 27b; passes 28b; Vol. I sole responsibility 46b; news clips lost 66b.
- Beatty, Claudius F. Jr. 234; now Secy. 235.
- Beatty, Mrs. passes away 223.
- Behaviour, unmannerly 80.
- Behn, George dropped 135c.
- Behn, Vaughn C. dropped 135c.
- Bell, Henry 8.
- Beltaire, John. deceased 204b.
- Belvidere Hotel 27.
- Benefit Fund instituted (1844) 133.
- Benevolent Lo. (1809) 46; 56; appeals on behalf of J.J. Levy 155; 168; confers 51b; consolidation 163c, 174c.
- Benschoten, J.W. 57.
- Benvenuto, John A. proposed 98b.
- Benvenuto, Mathew proposed 98b.
- Berjeau apron and certificate pres. to Lo., 210.
- Berkheimer, Edward L. init. 177c
- Berlew, Clarence J. services 89b.
- Berliner, R.W. Capt. Engineers 66b.
- Bermuda 6-day cruise (\$60) 115b.
- Bernard, Robert W. Esq. 25b; passes 186b.
- Bernhardson, Marcus S. raised 176c.
- Besante, John J. raised 158c.
- Bible (Altar) repaired 33b.
- Bibles to 1928 Class 100b.
- Bicentennial 1776-New York 1976 (Walker) 53c.
- Birmingham, John F., DDGM visits 109b.
- Black, Matthew receives Newspaper award 225b; declines J.W. 236b.
- Black, Norman in politics 247b.
- Black Balls (two proposed) 182b.
- Bliss, Hiram A. 242.
- Blood Bank 212b.
- Blumenreiter, G.A. dimits 62b.
- Boak, John C., DDGM 4th Dist. visits 192.
- Board of Relief inactive 209; withdrawal from 206.
- Bogert. H.K. 108.
- Booth, Richard (Montreal) visits 51b.
- Boudreau, Allan elected Master 152c; receives gavel from Albany Consistory 157c; receives Ph.D. 169c; Gr. Librarian 14c.
- Bowery Theatre fire (1828) III.
- Bowery Savings Bank deposit (1856) 160.
- Bowrowson (Richmond Hill) Hotel 49.
- Boyd, R.R., Gr. Secy. visits and reports 139.
- Boyden, Frank N. services 127b.
- Boykin, Thomas W. restored 149c.
- Brainard (contest for J.W.) 57.
- Brandy bill 43; brandy, wine, crackers (1842) 131.
- Breakfast, Annual Masonic 211b.
- Breese, Wilmer E., PDDGM speaks 209b.
- Breed, Enoch P. 161; reaffiliates 174; death 207; widow 44b.
- Brice, Dr. James H. (PDDGM) speaks 164b.
- Brierly William H. death 227b.
- Britches Bible (1611) 156c.
- Brodie, William A. (G.M.) 219.
- Broek, Reiner Van den 220c.
- Brooklyn Masonic Guild 51b.
- Brooklyn, move to proposed 237; Bklyn. Temple considered 114b.
- Brotherhood Fund 179b; at million dollars 228b.
- Brown, Enoch black-balled unanimously 40.
- Brown, Gay H. (G.M.) 116b; passes 224b.
- Brown, Henry H. 112.

- Brown, John dies in Atenaba River, Upper Canada 114.
- Brown, Louis B. dies 245; helped to recover Dutcher Warrant 246.
- Brown, Richard (Column Lo. 20 N.J.) calls attention to an old dimit 247.
- Brown, Stephen C., treasurer, removed 60.
- Brown, Walter H. in auto death, services 102b.
- Brown, William Mosely (G.M. Virginia) speaks 146b.
- Browning, Harold W. Capt. USN leaves for China 38b; dies 227b.
- Browning William W. 241, 245; dies 248.
- Browning, W.S. raised 253.
- Buck, Hiram passes 227b.
- Buck, Jerome, D.D.G.M. 1st Man. 175.
- Buckmaster, Edward speaks 141c.
- Budd, Charles A. 164; returns from Europe 181; appointed to Mas. Hall & Asylum Fund 189; death 206; presentation watch fetches \$308-230.
- Bullwinkle, Ebner G. withdraws 178b.
- Bundy, Harry W., Gr. Secy. Colorado speaks 201b.
- Bunting Lo. 5th Dist. (1867); bro. Benj. G. Lennox first Master 175.
- Burglary, jewels stolen 162.
- Burke, Adm. Arleigh raised in Wash. 154c.
- Burkhardt, C.B. (J.W.) delivers oration 152; appointed Gr. Rep. Eclectic Union Frankfort/Main 153; oration (1852) illus.(b).
- Burns Jacob B. reprimanded 61; expelled 62.
- Burr, Aaron resided at Richmond Hill Hotel 49.
- Burrowes, Edward J. services 162b.
- Burt, Bro. 26.
- Butts, Sgt. Harry, international ballistics expert 165b.
- By-laws, at 12½¢ per copy 52; amended recandidates 57; by-laws(1818) 74; revised (1819)-88; attempted revision hostile to Gr. Lo. 97; revised (1855) 159; new (1859) 163; (1892) 253; 1915 approved 59b; (1915) 60b; amended (1917) 68b; provision suspended 75b; amended 85b; amended (1932) 110b; reviewed 187b; studied 241b; 242b; amended 247b; studied 252b, 254b; amended 167c; 1867 By-laws 185c; 1975 By-laws 188c.
- Cable, Walter N. passes 115b.
- Cadman, S. Parkes 108b.
- Cadogan, Earl, D.G.M. Eng. visits 145c.
- Cadwallader, T., 8.
- Cady, Ebenezer Pemberton Apron (1811) 257.
- Cake shipped to Utica 120b.
- California, donation to help destitute miners 154.
- Callan, Patrick J. passes 174c.
- Cameron, Edwin J.G. extols Concordia Lo. 254.
- Campbell, Daniel 28c.
- Candidates not proficient 53b; five in one day 67b.
- Candidate proposed charged with "high crime" 123.
- Cann, Carman proposed 73b; services 222b.
- Carman, Edward, Gr. Secy. Emer. dies 235b.
- Carr, Harry, Barnato Lo. London visits 218b.
- Carr, Gr. Master Md. visits 255.
- Carthage, N.Y. relief 220.
- Case, James R. speaks 201b.
- Catering for 75, cost \$37.50 - 110b.
- Cathcart, Ernest W. services 158b.
- Cathedral Lo. 1031- 89b.
- Cathedral St. John asks aid 90b.
- Caucus at Hoffman House 184.
- Cauldwell, Robert W. speaks 212b.

- Cavalli, M.G. passes 74b.
 Cave, James now J.W. 45.
 Cemetary plot in Paramus 166c; in Mt. Hope 188b.
 Centennial Anniv. Committee 164.
 Century Lo. (So. Orange, N.J.) assisted 243.
 Certificate for transient members (mariners) 64; of membership (1818) 79; membership (1822) 94.
 Chadwick, Abraham 24.
 Chamberlain, E.W. 210.
 Chambers, Robert (1770) artifact 140b.
 Chapel at Utica contribution 35b; cornerstone 38b; Memorial Window has improper emblem 41b.
 Charitable foundations taxed 170c.
 Charity, Lo. always liberal 150; Fund established 253; Fund estab. 29b; Int. Rev. Serv. exemption 240b.
 Chauncey, Commdr. Isaac raised 1796-251; Chauncey (by Osborn) 91c.
 Chicago fire relief (\$500) 184; Chi. Philatelic Society(1906) 149c.
 Children of poor Masons 45; admitted to Free School 45.
 Chochran, John (F.C.) death 59.
 Cholera epidemic (1832) 120.
 Christiansen, Lief C. passes 158c.
 Chrystian Lo. 143 (1824) 98.
 Church, Charles L., Gr. Treas. dies 171.
 City & Country Gr. Lo. agree 109.
 City Gr. Lodge (1823) 85; formed of 31 Lodges 96.
 City Hotel (Gr.Lo. Room) 91.
 Civil War service 92c.
 Clandestine lodges warning 254; many clandestine 82b; in N.Y. City 153c. clandestine asks admission 136.
 Clapp (John) Almanac (1697) 198c.
 Clark (1784) 16.
 Clark, John W. funeral (\$10.50)33.
 Clarke, George A. becomes J.W. 45b; Master 51b; reimbursed 73b; attends 204b; passes 228b.
 Clarke, Robert G. 71b.
 Clarke, Samuel H. services 108b.
 Clarke, Thomas H. proposed 95b.
 Clerke, Thomas W. 60 Year member; Justice Supreme Court dies 224.
 Clary, John A. visits 161b; Sproule Medal 134c; 138c; 50 Year Pin 148c.
 Clay, Henry, P.G.M. Kentucky services 153.
 Cleaves, Charles 97.
 Clifford, Rev. John H. speaks 80b; delivers sermon 119b; Life Member 179b.
 Clinton, De Witt, Gr. Master 55; visits 101; death announced 111.
 Clinton Lo. 292 visits 85.
 Cochrane, Lloyd S. elected Gr. Master 166c.
 Cock, William 11.
 Cocks, Robert, Gr. Treas. 26; funeral 51.
 Coddington, Clarence M. proposed 23b; passes 143c.
 Coddington, James I. deceased 219b.
 Coffin, Rev. C.B., init. fee returned 188.
 Colden, Cadwallader D., Gr. S.W. 26.
 Coleman, recommends Lo. apron (defeated) 95.
 Coles, Oscar, J.W. 134; first Master Manitou Lo. 135; D.G.M. visits 139; elected adjoining member 146; now member 156; Appen. xi.
 Collars for officers (1827) 110.
 Collins, John F., D.D.G.M. visits 228.
 Colman, Henry I., D.D.G.M. visits 250.
 Colon Charles E. services 89b.
 Colonial Postal History(Perse) 87c.
 Colonial times reenacted 120b.
 Colonial Lodge association proposed 150c; Colonial lodges 156c.
 Committee, many 43; Comm. of 16 (Report of 1849 Convention) 142; for 150th Anniv. 35b; 200th Anniv.

Comm. reports 223b.
 Community Service Comm. (G.L.) asks
 \$1000-\$2000-173c.
 Compact of two Gr. Lodges 138.
 Concordia No. 6 -11; Concordia No.
 13 Balto. aids Bro. Cameron 254;
 25b; assists 62b.
 Conferral of three degs. 70b.
 Congress (U.S.) 150th Anniv. oratory
 140b.
 Conkling, Private Ebenezer 16.
 Conn. Gr. Lo. admitted 212.
 Consolidation order (Benev.- I.R.A.)
 163c; approved 174c.
 Constitution of Gr. Lodge new(1872)
 186; changes proposed 150c; 150th
 Anniv. U.S. Const. 134b.
 Continental Lo. 287 degree 168
 Cook, Walter dies 246b.
 Cooley, Alexander J.W. 88.
 Copeland, Mrs. grand-daughter Nr .,
 Leach P.M. 1784- 32b
 Corlies, Edward L; proposed 71b; 50
 Year Pin 146c; passes 173c.
 Cosgrove, Henry H. now in Ireland
 78b; passes 95b.
 Cosgrove, John R. services 157b.
 Cosmos Lo. 106 N.J. visits 159b.
 Costumes in deg. work 166b.
 Cotton, Rowland certificate 31b (cert.
 1782) 47b; Cusick report on 152b;
 certificate 165b.
 Country Gr. Lodge (1823) 85;
 delegates exclude City members
 95.
 Courage, Rev. Maxwell B. leaves 178b.
 Coward, Edward 167.
 Cowdrey, Rear Adm. Roy T. speaks
 195b.
 Cox, Jameson, secy. 247.
 Cox, Daniel 7,9,10.
 Craft, Alton L. passes 223b.
 Craig, James E. (editor N.Y. Sun)
 speaks 165b.
 Crain, Nesta Kerin speaks 148c.

Creiger, De Witt C. (Gr. Master I11).
 186.
 Cross, George N. speaks 44b.
 Croton Aqueduct opening (1842) 131.
 Cruise, Empire State Mason 204b; 3rd
 Annual 212b.
 Cunningham, Jeremiah E. brings widow
 and two daughters to U.S. at his
 own expense 104.
 Cunningham, Patrick Tone, Sr. Deacon;
 Resolution on his passing, first on
 record 73.
 Currier, Enoch H., D.D.G.M. visits 189.
 Currier, Israel L. services 104b.
 Cusick, Edward R., guest speaker 114b;
 at Howard Lo. 148b; at Johnstown
 149b; "The Irish and Free Masonry"
 152b; Life of Jefferson 153b;
 speaker 153b; Pres. Wardens Assoc.
 154b; "Trial of No. 2" 156b; Master
 157b; speaker 159b; Master's Jewel
 166b; "Ladies in Masonry" 195b;
 guest speaker 221b; asks dimit
 226b; speaker 227b; at Suffolk
 Lo. anniv. 237b; discusses early
 history 240b; Sproule Award 253b;
 at Cincinnati 33c; "Paul Revere"
 139c; in Paul Revere Lodge 143c;
 to Cincinnati on Lo. business 144c;
 on Edward Miller 149c; in Bee-
 thoven Lodge 154c; Sproule Award
 158c; passes 162c.
 Cutting, Henry D. passes; widow gives
 \$2100-179.
 Cypress Hills Cemetery, Board of
 Relief plot 178.
 Daily Mirror newspaper defunct 235b.
 Darling, Byron C. passes 94b.
 Daughter Lodges 16c.
 Davenport G.D. (S.W.) 57.
 Davis, John I., D.D.G.M. 256b; visits
 136c.
 Davies, William H. passes 78b.
 Deacons elected (1818) 75.

- Dean, Edward 251; dimitts 56b.
 Debt, Masonic Hall \$485,000-118.
 December 15, 1760 also Dec. 15, 1910 (150th Anniv.) 41b.
 Dedication Parade (Temple) 3 hrs. 203.
 Dedication Services 218b.
 Degrees, three conferred by dispen. 43; three at one time (1818) 86; singly and three 92; two on Sunday p.m. 122; in afternoon 236; work criticized 51b; deg. work not attempted 225b.
 Delinquent Dues Comm. 112b.
 Delta Lo. organ. 141c.
 Dembitzer, Louis, P.G.M. Belgium visits 142c.
 Dennia, Edward D. receives three degs. 108.
 Depression 109b; 114b.
 Dermott, Laurence 22c.
 Desnous, Joseph receives three degs. 94.
 Diaz, Charles A. dies 240b.
 Dickerman, John S. 180.
 Dickerson, Walter H., 50 Year Pin 150c.
 Dilley, Withrous 72b.
 Dingwall, Forrest G. passes 73b.
 Dinner Dance (1918) 70b; dinner cancelled 105b; at 7th Rgmt. Armory 216b; dinner costs \$4,388-222b.
 Discord (1854) 157.
 Disinterest apparent 203b.
 District Charity Dinner (\$2.50) 115b.
 D.D.G.M. visit and 3rd Deg. same evening 208.
 Dispensation for 3 degs. 103; required (1841) 130; granted (1902) 254; under 21 yrs. 73b.
 Disputes to Gr. Lo. 81.
 Distressed 29.
 Documents inspected 211b.
 Dodge, John W. 161.
 Dodge, Henry T., trustee 74b; passes 153b.
 Dodge, Mary Mapes 214c.
 Donovan, un-Masonic behavior 25.
 Donohue, Joseph E. raised 171c; dimitts 173c.
 Doolittle, Dr. William F. proposed 41b; Doolittle Night 146b; services 157b; bequest 201b.
 Door Banner, not Seal (1909) 35b.
 Dramatic Committee formed 187; performance at Union League Club 188; by Indep. Art Players 148b.
 Drechsler, Robert, initiated 143c; raised 148c; Chief Eng. S.S. Hope 161c.
 Drews, Edward W. passes 183b.
 Drinking water cut off 161b.
 D.N.P.(17) 143b; 28 (1856) 160.
 Dual membership prohibited 80b;
 Duchachet, Henry W. raised and appointed Jr. M.C. 85; passes 172.
 Dues, annual \$7(1810) 47; 1815- \$5 regular, \$2 transient 58; trans. \$4 annual 78; resident member \$8 yearly 78; secy. and tyler exempt 79; collected at 20% commission 115; reduced to \$4 yearly 118; \$12 per annum 144b; cards forged 151b; raise proposed 136c.
 Dugan, Thomas, Gr. Treas. proposes Southern Gr. Lo. and Northern Gr. Lo 156; I.R.A. agrees 156; defeated in Gr.Lo. 157.
 Duncan, William J. as writer of Vol. One-Frontispeice Vol. 1; writes Vol. One 26b.
 Duncan, Alexander, Royal Arch 153, Glasgow visits 27b.
 Dunzinger, Charles E., Master 190b.
 Dusenbury, A. asked to withdraw 38.
 Dutcher, Dr. Benjamin C., eminent physician 113; physician (1841) 126; now declared expelled 129; restores the 9th June 1789 Warrant 222; passes 232.
 Dutton, John A., Gr. Master 101b;

- passes 191b.
Dykes now S.W. 45.
- Early American Lodges 25c.
Early History (Morrill) 200c.
Early Lodges(Eng.) 21c.
Earley, Claude M. passes 90b.
Economy proposed 135b.
Ehlers, Edward M.L., Honorary member 256; Gr. Secy. speaks 32b; visits 42b; assists 235; lectures 250; 257; passes 67b.
Ehrhorn, Oscar W., Sr. Deaconreports 54b; public installation 66b; Pres. National Republican Club 110b; D.D.G.M. 123b; 25th Anniv. 150b; contributes 180b; passes 204b, 206b.
Eiden, Ferdinand R., D.D.G.M. visits 239.
Elder, James F., D.D.G.M. visits 54b.
Eisenhower, Pres. Dwight D. passes 148c.
Eldredge, Nathaniel T. secy.(1871) 64; leaves for Alabama 88.
Election- Installation same eve. 195b.
Elected officers decline(1901) 253.
Elgar, Benjamin F. passes 94b.
Elgin-Kincardine, Lord, speaks 154c.
Elliott, Maxwell Hall proposed 25b; Master 36b; jewel and apron 44b; D.D.G.M. 44b; present for last time 116b; services and Resolution 116b.
Elliott, Maxwell Hall Jr., Master 121b; death announced 143c.
Elliott, Richmond B., Master 50b; passes 227b.
Ellis, Raymond B. speaks 222b.
Elwood, George A., D.D.G.M. visits 238.
Emery, Cornell services 104b.
Empire Room leased (7th Oct. 1909) 35b.
Employment Bureau 54b; not supported 67b. ignored 92b; investigated 101b; request 112b; again refused 201b.
Emmi, Richard of Alexandria, Va. speaks 236b.
English R.A. Deg. 27c; English to be used 74b.
Engraved List 21c.
Eno, Amos F. passes 59b.
Entered Apprentice opening (1806) 40, 41; with Holland Lo. 92; E.A. Lo. (1828) 111.
Entertainment Fund assessment defeated 78b.
Erickson, Arthur E. proposed 99b; Master 151b; passes 200b.
Erin Lodge No. 19 damages property 35;44;49; damaged furniture 48; 56.
Essenes, Koons speaks 165b.
Etiwan Lo. 95(Mt. Pleasant S.C.) earthquake relief 227.
European Relief 84b.
Evans, Joseph D., Dep. Gr. Master 156.
Everit, William D. 174, secy. 207; 210; saves Lodge Warrant 217; made Life Member and Resolution 219.
Ewer, Ferdinand C. 166; passes 217.
Examination in Ante-room 176b.
Exodus of whites 187b.
Expulsion of member for \$100,000 embezz. 225.
- Facts and Fancies(Morrill) 206c.
Fahs init. in Mamaro Lo. 192b.
Faith Lo. No. 14 Caracas appoints rep. 221.
Fall, John raised 152c.
Falls, Thomas J. 234; Past Master jewel 236; Life Member 27b; passes 78b.
Fardon, Abraham 37.
Fawcett, Frederick 156.
Ferry, George J. passes 213b.
Fidelity bond for officers 174c.
Fields, Edward M.D. passes 174.

- Fields, Victor A. (P.G.H.P. Chapter) speaks 238b.
 Fifty Star Flag displayed 227b.
 Financial condition poor 29; finan. analyses (1970) 159c.
 Findeley, Thomas 27b.
 Fines for tardiness 37.
 Finn, James C. dies 212b.
 Fire alarm closes Lo. 25; in Masonic Hall 217.
 Firemans Lo. No. 368 request permission to meet at City Hotel 99.
 First Manhattan District renumbered 186; Foundation 82b; Dinner 137c; Fellowship Foundation 164b; Assoc. 176c; Foundation 179b; 202b.
 Fischl's Restaurant dinner 75c 148b.
 Fishel, Ernest 30b; passes 140b.
 Five D.N.P. 176c
 Fellowcraft Club 240; 248; 254; 94b.
 Fera Society clandestine 49b.
 Ferguson, James D. services 80b.
 Ferry, George F. Jr. 25b.
 Feuchtwanger, Dr. Lewis L. 120.
 Flag for 150th Anniv. 41b.
 Flag Day Parade 88b.
 Floods in upstate N.Y. relief sent 166c.
 Florida hurrican relief 101b.
 Foley, Charles R. Master 241b.
 Foley, Rodney M. Master 236b.
 Folger, Robert B. (Master 4 yrs.) 121; passes 235.
 Food to be provided 112b.
 Foreign lodges communication with 216.
 Formal dress req. 163; 120b.
 Forsyth, Jacob in gaol for debt 36.
 Fort Greene (Masonic) 50c.
 Fort Masonic Centennial 52b; tablet 54b; (1814) 55; three members on comm. 55.
 Fort Sumpter 166.
 Fortitude No. 84; 56.
 Foster, Alfred becomes member 136c; 50 Year Pin 146c.
 Foster, Warren W. 235; resigns 236.
 Foundation proposed 226b; activated 252b; meeting 256b; new Fed. Regs. 155c.
 Fountain, Aaron 108.
 Four D.N.P. 141c.
 Fox, J.W. (mark Lodge 57) 50.
 Homer, Frank W. speaks 198b.
 Frankfort Masonic Club rebuilds 164b.
 Franklin Institute, Newark N.J. founded by Mapes 116.
 Frantz, Marian B. astrologist 152b; forecasts Hitler's death 156b.
 Fraternal No. 31 now Albion Lo. 56.
 Fraudulent bodies 32b.
 Fraunces Tavern meeting 157b.
 Free Masons Hall now Gothic Hall 109.
 Free Masonry in N.Y. 200th Anniv. 126b.
 Freeman, Arthur R. passes 123b.
 French, Alonzo seeks reinstate. after 34 years 49b.
 Freudenfels, Hugh H. services 67b.
 Froessel, Charles W. (G.M.) 157b.
 Frost, Charles M., D.D.G.M. 4 Dist. visits 236.
 Fry, H.C. seriously ill 104b, 105b.
 Full(Life) Member(first) 52.
 Funds, solicitation abolished 191b.
 Funeral exps. paid 134; services not required 224b.
 Furry, Dr. Samuel E. services 99b.
 Furter, Rachel notes 151c.
 Furter(Further) David 211c.
 Gala Night(1960) 216b.
 Galveston fire relief 249.
 Games of chance proh. 124b.
 Gardiner, Timothy asked to withdraw 39.
 Gardner, George "The Old Minstrel" 25b; at Utica 28b; biog. 29b; passes; headstone erected 30b.
 Gardner, James investigates Erin Lo.

- violence 35.
 Garfield, Pres. James A. death 212.
 Garland, Pvt. George 16.
 Garnish, Peter, Royal Ar. 153 Glasgow visits 23b.
 Gas intro. into N.Y. City(1825) 109.
 Gauer, Edward H. proposed 90b.
 Gaylord, Frederick H. services 68b.
 Gavel, Historic 23b; presented by Bro. Hawthorne 33b; engre Lindquist 178b.
 Geery, Alfred (J.D.) 257; passes 105b; services 135b.
 General Fund "00.00" 127b.
 German Pharmacy first in N.Y.C. founded by Bro. Feuchtwanger M.D. 120.
 German Pilgrim Lo. visits 135.
 George Washington Memorial contrib. 80b; Memorial Assoc request \$500, 100b.
 Gibbs, Isaac H. and Sugar House tablet 139b.
 Gibbons, Francis charged 47.
 Gifford, James S. proposed 79b, Master 92b; D.D.G.M. 144b; Homecoming 148b; Hon. Mem. Dirigo 166b; many hon. memberships 176b; writes poetry 179b; passes 190b.
 Gilbert, Frank withdraws 56b.
 Gilbert, George W. pays for printing 207; Master 209; to prepared Lo. history 211,212; (1879) 43b; speaks 52b; 62nd Mas. Birthday 80b; visits 84b; passes 94b.
 Gillespie, Dr. David H.M. proposed 75b; eulogized 82b; Master 89b; jewel 94b; Major Gillespie (son) services killed in service 159b; Gillespie Night 161b; Gr. Rep. Alabama 167b; services 211b.
 Kimber, Stephen H. suspended withholding funds 120.
 Given, John B. passes 179b.
 Glass, John Jr. 233; jewel 234.
 Glenn, John B. visits So. Amer. 140b.
 Glines, George E. secy. resigns 207.
 Godwin, Charles H. supplies printing 246; services 157b; biog. 146c.
 Goelet, Francis 10.
 Goethe Lodge, visit to 133c.
 Goldan, Dr. Ormand S., D.D.G.M. visits 85b.
 Good, William J. (receives 3 degs.) 1833 - 117.
 Goodyear, S.S. rec. 3 degs. 61.
 Gorman, Clarence services 127b.
 Gosnell, Charles F. Gr. Master 144c.
 Gothic Hall 14b; demolished 109; cornerstone over 23rd St. entrance 109; dedicated 30 Oct. 1827 by United Gr.Lo. 109.
 Gothic Room, Odd Fellows Hall, Grand & Center (1859) 163.
 Goulding, William R. (S.W.) 129.
 Govt. officials as Masons 162.
 Gowing, Henry W. not proficient 173.
 Grand Lodge England 5.
 Grand Lodge minutes (1784) 16; Quarterly Visit 41; Lodge of Emergency 56; 1837 Schism 63; 1819 Proceedings 85; Past Master's permitted to vote 86; two Gr.Lo. suggested 95; officers present(1824) 99; Emergency 100; Committee investigates 126; Conv. 29 January 1849-138; noisy, violent 140; meets in Howard House 143; meets The Coliseum, 450 Bdwy.(1849) 144; 1969 Proceed. analyzed 155; officers visit 215; takes 7 months to investigate loss of 1760 Warrant 32b; Sinking Fund 54b; Edict 1919 re visitors 75b; proposals 82b; 150th Anniv. 108b; officers photo 215b; 1902 Proceed. 46c.
 Grand Historian from N.Y.C. requested, denied 155c.
 Grand Lecturer opposed 163.
 Grand S.W. refused admittance 24.

Grand Stewards Lodge 87.
 Grand Master inspects records 132.
 Grannis of No. 7 visits 90.
 Grant, Sgt. Maj. George 33c.
 Great Kills Lo. 912- 53b.
 Greenfield, John V. 115.
 Gref, Anthony passes 59b.
 Gregory, C.A. visits 185.
 Gregory, Charles W. passes 69b.
 Greineder, Dr. Juergen K. raised 152c.
 Griffith, John, Gr. Master grants disp.
 for public Masonic funeral 33.
 Grimm, Henry R. Master 159c.
 Grover, Ralph N. passes 224b.
 Guion, John Jr. (Erin Lo.) 48.
 Gutsell A.G., D.D.G.M. visits 240;
 passes 250.
 Hack, Philip Louis services 139b.
 Haggan, Ben Ali, D.D.G.M. visit 134b.
 Haglund, Harold E., D.D.G.M. visit
 153c.
 Hahn, Grover services 176c.
 Hall & Asylum Fund 132, 180, 181,
 183.
 Hall, Charles H. services 100b.
 Hall, Frank G. services 157b.
 Hall, Harold E. proposed 70b.
 Hall, John A. Jr. passes 200b.
 Hall, Price B. proposed 164b; secy.
 resigns 230b.
 Hall, Robert B. (S.W.) assumes East
 225b; elected Master 226b; confers
 deg. 253b; conducts elections 141c.
 Hollcroft, Temple R. Asst. Gr. Lect.
 speaks 225b.
 Hamilton, Capt. Alexander(Artillery)
 16.
 Hamilton, William L. services 90b.
 Hamlin, George present 101b; services
 115b.
 Hammerton, John 7,9.
 Hampden, Walter 179b.
 Hampton, K.R. dimits 68b.
 Hans Brinker 214c.
 Harding, Henry J. 70b; passes 100b.
 Harison, George 10, 32c.
 Harrington, John R. 24.
 Harris, John Rolla 233b; passes 234b.
 Harris, Robert J. presents 1850 ticket
 38b.
 Harris, Robert R. raised 176c.
 Harris, Archie Fuller elected Governor
 Natl. Assoc. Stock Brokers 186b;
 services 244b.
 Harrisburg, Pa., fire victims aided 131.
 Hart, J.W. 1864 Traveling Card 73b;
 Florence G., widow wishes to repay
 80b.
 Haskell, Edward E.(J.W.) 257; Master
 28b.
 Haskell, William C. (Marshal) 257.
 Hasleton withdraws 61.
 Hatfield, Richard (G.M.) dispensation
 108.
 Hawkins, Harris receives E.A. and F.C.
 Degs 58.
 Hawthorne, John N. 93.
 Hawthorne M.M. makes loan to Lo.
 107.
 Hawthorne, Stewart (S.W.) 26b.
 Haynes, Edwin de Forest passes 110b.
 Hays, Thomas, Master 159.
 Haxton, A.B. 107.
 Healing 22; by U.G.L. Eng.(1820) 89.
 Hellings, Dana P.G.M. passes 144c.
 Henkel, William passes 102b.
 Henry, Clarence J., Gr. Master 238b.
 Henry, John V. 164; passes 191.
 Herman, Alkan R. Master 196b, 199b;
 given plaque 222b; services 228b.
 Hermele, Cyril H., D.D.G.M. visit 237b.
 Herring, James Gr. Secy. lectures 120;
 132; at 1849 Conv. 143.
 Hertz, Harry R., Past. Master passes
 177c.
 Hessey, J.J. in Royal Flying Corps 68b.
 Hevey, John Arthur 78b; Master 116b;
 services 178b.
 Hiawatha Lo. 434 donates 190.

- Hicks, Elias, Asst. Gr. Secy. 56; 87.
- Higbee, William H. passes 249.
- Higgins, Frank C. Ivanhoe Lo. 610 speaks 49b.
- Higley, Warren (S.W.) 236; Judge 238; jewel 242; D.D.G.M. visit 246; assists with deg. 254; installs 31b; passes 44b.
- Hill, George R. visits 140c; dual member 142c; speaks "Masonry and Music 500 A.D." 148c; "long letter" 161c; returns from Europe 162c; address 166c; Master 177c.
- Hindenburg disaster 127b.
- Hindle, John 94b; Master 109b.
- Hinds, Robert Nielson init. 150b; Hist. Lecture 165b; Master 180b, 189b; D.D.G.M. 192b; speaks at Memorial Program 222b; given plaque 222b; Hon. Mem. Strict Observance 223b; Gr. Lo. Committee 244b; presides 247b; Master Rose Croix; 256b; dual member Warwick Lodge; drives 50 miles in storm 158c; 33 Deg. 169c; 25th Anniv. Master 171c; speaks 176c.
- Hiram Lodge No. 7- 11,22,23,56.
- Hiram Abif the orphan adopted 91.
- Hirsch, Adolph presents Bible 155.
- History Comm. appointed (Vol. 1) 252; working 26b; another comm. appointed (1912) 46b; History & Album Comm. 86b; history publ. in N.Y. Post (1927) 99b; Survey Comm. 176b; another comm. appointed 188b; Fund estab. 222b; history not written 223b; History Fund 225b; History Comm. (Vol. 2) thanked 139c.
- Hitler death forecast by Frantz 156b.
- Hitzl, Carl incident 78b.
- Hobson, George of Le Chien des Vrais Amis, Marseilles, visits 31.
- Hobson, W., P.S. Star of Pacific Lo. Valparaiso, Chile, visits 31.
- Hodge, Ralph 21, 24.
- Hoffman, Martin D.G.M. 45, 56, 89.
- Hoffmann, Dr. Karl F. 198b; elected 226b; D.D.G.M. 9th Dist. 227b; in Germany 233b; paper on Masonic Meeting Places 134c; dimits 140c.
- Hogeboom, Francklyn services 164b; bequest 178b.
- Holden, Isaac 161.
- Holland, Adelphi, I.R.A. joint meeting 97.
- Holland, Charles W. 242.
- Holland Rooms 80b, 84b.
- Holmes, Rev. 29.
- Hoole, John, Gr. Tyler 240.
- Horn, Dr. Walter L. services 139b.
- Horstmann, Herbert G. proposed 164b, refuses advancement 142c.
- Horton, Wor. Bro. (1784) 16.
- Hospital Sat. -Sun. Assoc. request aid 31b
- Hospital at Utica cornerstone 75b.
- Hospital bed proposed 221b.
- Howard House (1835) 118.
- Howard, Clarence R. (D.G.M. Va.) 44b.
- Howell, H.G. (D. Gr. Secy. Ireland) 28b.
- Hulbert, Robert P. proposed 237b.
- Hubbell, Charles W. (Hyatt Lo.) lectures 232.
- Huntington, R.G.H. 180.
- Huntington Lodge reports funeral exp. for demitted brother 55b.
- Hurricane of 1944-157b.
- Husted, James W., D. Gr. Master 204.
- Hutter, Ernest J. to Europe 35b; services 62b.
- Hyde, Bro. 27.
- Improvement of Lodges Survey 176b.
- Incorporation Cert. filed 38b.
- Independent Grand Lodge of N.Y. 11.
- Indep. Ro. Ar. No. 8 - 11; (1789) 17, 19; Mark Lodge No. 57 now

- affil. with N.Y. Grand Chapter (1811) 50; Mark Lo. not prosperous 52; Association first mention 61; active in June 1849 Convention 140; changes it's mind (1850) 145; changes vote re two Grand Lodges 157; I.R.A. vs the G.L. 144; I.R.A. Night 156b; Ind.Ro. Ar. (Cusick) 37c; by Witten 69c; by Ross 72c.
- India, notes re Masonry 165c.
- Index G.L. Library, app. xx.
- Influenza epidemic (1918) 73b.
- Initiation fee not paid 60; requirements for 77; 1818 fee \$20-78; fee reduced to \$20(1834) 118; to \$30 (1856) 160; to \$100 (1866) 173; to \$50 (1872) 186; to \$30(1892) 235; to \$50(1908) 32b; to \$75(1915) 60b; to \$30(1918) 70b; to \$75 (1919) to \$100(1920) 75b; to \$75 (1933) 112b.
- Installation & Election same evening; first time in history 116.
- Inter. Masonic Assoc. 90b.
- Inventory of Lo. property 32b.
- Investigations of candidates very lax 53.
- Investment Comm. all P.M.'s 80b; by private firms 135b; Committee reports 182b; recommends 186b.
- Ionic Lo. 486 visits 257.
- Ireland, Rt.Rev. Bro. at Trinity Church 28.
- Ireland, Capt.William (1810) Certificate 55b.
- Irish Gr. Lo. 22c; Royal Deg. 27c; Irish Masonry(Morrow) 135b.
- Ironside, Charles N. 237; secy. resigns 256.
- Irving Hall, banquet at 204.
- Isles, Christopher R. 30b; dimits 68b.
- Jackson, Bro. wants crackers and cheese at Refreshment; refused 33.
- Jackson, Andrew passes 88b.
- Jackson, Dr. Charles A. 190; passes 29b; jewel(1874-75) 119b.
- Jackson, Joseph A. "address of some length" and departs 139.
- Jackson, Pearsall B. passes 202.
- James, Frank, D.D.G.M. 156b; visit 158b.
- Janes, Robert Foster proposed 59b; visits 71b; Master 76b; D.D.G.M. visits 88b; given diamond ring 90b; now Gr. H.P. 112b; 25th Anniv. 160b; Gr. Rep. R. & S. M. 167b; 50th Mas. Birthday 198b; Comm. of Appeals 225b; 60th Anniv. 242b; re-app. Comm. of Appeals 256b; honored 151c.
- Janeway, James G., D.D.G.M. 4th Dist. visit 232; assists 233; elected Hin Mem. 235; certificate 236; passes 249.
- Jarrett, Capt. Arthur R. 211c.
- Jauck, Walter C. proposed 70b.
- Jenkinson, James P.G.M. visits 165.
- Jerusalem Chapter Musical Evening 149.
- Jessee, Arnold H. 257.
- Jewels purchased \$90(1827) 110; destroyed in fire (1835) 122; original stolen (1858) were oldest in N.Y. State 162; refurbished by H.G. Horstmann 139c.
- John St. Meth. Church meeting 156c.
- Johnson, Charles H. Gr. Master edict 108b; Hon Member 158b; passes 183b.
- Johnson, Sir John 10.
- Johnson, John N., Master 54.
- Johnson, Pres. Lyndon B. passes away 168c.
- Johnson, Norman R. proposed 54b, 62b; Master 136b; Gr. Rep. Colombia 222b; discusses security market 223b; reports investments 233b; 50 Year Pin 242b; Sproule Medal 134c, 138c; honored 156c.
- Johnson, Stephen H. (Gr. Master) Hon.

- Mem. 177; visits 190.
- Johnston, George B. Master 188b, 189b; Gr. Rep. No. Dakota R.A.M. 207b; in hospital 247b; obituary 253b.
- Johnston, George F., Master 99b; services 154b.
- Johnston, Robert F. 32b; falls to death in elevator shaft 51b.
- Joint Comm. with St. John's 126b.
- Jones, Sgt. Asahel 33c.
- Jones, David 35.
- Jones, John A. raised 158c; Master 167c.
- Jones, Adm. John Paul honored 195b.
- Jones, Samuel, D.D.G.M. visit 184.
- Josselyn, Nathan W. 232; jewel 233, 237; 27b.
- Judson, Edmund L. Gr. Master 208; Hon. Mem. 214; passes 232.
- Jung, A.N. 177.
- Jureidini, Dr. Gabriel raised 82b.
- Jurgensen, Mrs. J.K. passes 158c; Juliam K. (Master) 163c, 164c.
- Kaltenbach, Henry J. passes 146b.
- Kane Room, meetings at 164, 173; Resolution of Thanks 204; 15b.
- Kanko, Nicholas, init. 177c.
- Keller, Alfred proposed 71b; 50 Year Pin 150c; passes 163c.
- Kelley, John D. passes 201b.
- Kemp, John C. (Cathedral Lo.) 88b; 50 Year Pin 161c.
- Kenkel, Mathew A. proposed 95b.
- Kennedy, Pres. J.F. shot and killed 236b.
- Kenworthy, Robert J. (D.G.M.) confers 3rd Deg. 36b; present 42b; Hon. Mem. 49b; lectures 71b; services 109b.
- Kenyon Lodge 301 assists 239.
- Kerr, Anthony (Erin Lo.) 49.
- Keyser, Charles M. 252.
- Kilwinning 20, Montreal visits 51b.
- Kimberly, T.C., secy. resigns 235; passes 237.
- King F.G. 108.
- King David's (moved to Newport R.I. now extinct) 11.
- Kings Lodge 503 assists 117.
- King, Marcus C.K. (P. Sr. G.W. West Va.) visits 201.
- King, Rayburn S. passes 131c.
- King Solomon's No. 7 (extinct) 11.
- King Solomon No. 279 - 157.
- Kingston Lodge No. 10-53b.
- Kinsley, Harry W. elected 224b; raised in St. Petersburg, Fla. 225b; now full Commander U.S.N. 131c; promoted 138c; receives Silver Star 154c; new command 157c; reports 164c.
- Klinck, Jacob C. of Atlas Lo. present 27b; D.G.M. present 119b; Gr. Master present 123b.
- Klooz, L. Fred, Washington Lo. Pittsburgh, services 139b.
- Klopstock Lo. 760 formed 203.
- Knapp, William R., G.M. 161c.
- Koenig, John F. proposed 96b; passes 166c.
- Kohlhepp, Adam J. in Africa 133c; Master 135c; complimented 177b.
- Kohlhepp, Carl F. elected 85b; Master 195b; H.P. Jerusalem Chap. R.A.M. 207b.
- Kohlhepp, Frederick B. Jr. proposed 227b.
- Kolb, Edmund Jr. Master 230b; lectures Landmarks 178c.
- Koons, Walter Emmet init. 150b; Master 162b; Gr. Rep. No. Carolina 178b; conducts Masonic radio broadcast 178b, 182b; lectures on Far West 201b; on Holy Land 233b; presents olivewood gavel 234b; leaves for Fla. 241b; organ. Masonic Club in Fla. 155c; 25th Anniv. Master 161c; monograph 161c; 30 year literary work 162c;

- dual member King Solomons Lodge, Woodbury, Conn. 166c; Elizabeth T. Koons passes 175c.
- Korea invaded by communists 191b.
- Krogh, Lars C. lost at sea 102b.
- Kuell, William in St. Petersburg, Fla. 138c; 50 Year Pin 165c; at Masonic Home 175c.
- L Company 106b.
- Lackey, James B. elected 53b.
- Ladies Night 218b; 225b.
- Lafayette, resolution for 99; Lodge presents M.M. apron (inscribed) to; Lafayette's son also given apron by the Lodge; Apron Comm. reports in F.C. Lodge; 100; Lafayette incident two pages of minutes missing (prob. important signatures) 100.
- Lamb, Richard proposed 82b; Master 105b; 25th Anniv. 202b; services and Resolution 228b.
- Lambert, Dr. John H. 133c.
- Lammey David W., Master 213b; elected secy. 222b; jewel 225b.
- Lammey, Joseph A., Master 209b.
- Lammey, Joseph Sr. passes 158c.
- Landmarks, ancient 179b; landmarks 18c; to be preserved 169c; Kolb lecture 178c.
- Langford, Albert E. shot and killed 159b.
- Langsdorf, John (precentor) passes 148b.
- Langworthy, Ross A. passes 145c.
- Lant, Frank P. (S.W.) 242.
- Larsen, Dr. N. Harry passes 166c.
- Lasher, Col. John 16.
- Latson, Almet R. 251; delivers McKinley eulogy 252; Master 253; D.D.G.M. 4th Dist 26b; Judge Advocate N.Y. Natl. Guard 63b; speaks 90b; given silver bowl 98b; eulogy 152b.
- Laurel wreath to John Stewart G.M. 241.
- Laut, Walter dimits 162c.
- Lawrence, Frank R., G.M. 229.
- Leabeach app. tyler 34.
- Leabeck, W.M., committee for Mark Lo. 57-50.
- Lebre, Raymond L. proposed 227b; D.N.P. 135c.
- Lecturers(Grand) Conv. 154b.
- Ledger lost in fire 1 Dec. 1883-221.
- Lee. Douglas Grant in Madrid 237b.
- Leech, Richard 1807 Cert. 33b.
- Leeds, Charles C. Memorial address 193; law partner of John Anthon 213; 237; Mrs. Blanche Leeds passes 252; injured 254; P.M. Apron 25b; services 30b.
- Leland, Robert H., D.D.G.M. 166c.
- Lemington, Isaiah, secy. 28.
- Lennox, Benjamin B. 169.
- Leonard, Thomas C. passes 153b.
- Lent. Col. David D. proposed 96b.
- Les Amis du Commerce et de la Preseverance, Antwerp 169.
- Letchworth, Sir. Edward, Gr. Secy. Eng. 28b.
- Level Club cornerstone 92b.
- Lewis, John L., P.G.M. 203.
- Lewis, Morgan, G.M. (1838) 122.
- Lewis, Winslow, P.G.M. Mass. visits 170.
- Lexington-Concord Night 159b.
- Library(Gr. Lodge) donation to 219b; index app. xx.
- Lichty, Ralph W.R. proposed 228b; raised 234b; lectures 254b; lectures 133c; visits Japan 146c; Master 147c; speaks 165c.
- Liese, Frederick passes 167.
- Life Membership; first L.M. 52; vetoed 182; now \$25(1905) 27b; now \$100 (1921) 80b; \$250 proposed (1937) no action 126b; abolished 151b.

- Lincoln, Pres. Abraham assassinated 171.
- Lindquist, Harry L. proposed 164b; Pres. Inter. Philatelic Exhibitions 166b; U.S. Stamp Advisory Comm. 204b; 52nd Mas. Birthday 233b; 50 Year Pin 242b; autobiog. published 136c; Marian Metcalfe Lindquist passes 138c; biog. published 140c; honored 144c; Hon. Life Mem. Royal Phila. Soc. London 148; Lindquist Award estab. 157c; receives plaque 161c; 90th Birthday; and election to Phila. Hall of Fame 175c.
- Liquors permitted at refresh, 37.
- Liquor, disguised in and fined 81.
- Livingston, Willaim S. Lt. Col. 16.
- Livingston, Edward, Mayor of N.Y. City install. as D.G.M. 27.
- Llames, Adolfo O. of Manila congrat. 165b.
- Lloyd-Jones, H. (G.M.) speaks 216b; passes 147c.
- Loan from U.S. Bank endorsed by members 30.
- Locke Lodge warrant recommended 104; formed by members 105.
- Lodge of Antiquity 168; moves to Brentwood 140c.
- Lodge, conciliation Mayaguez, P.R. 232; of Instruction 167; of Union Masons 92; West of Cayuga Lake proposed 85; Lodge 399 N.Y. City 11; prior to 1776-197c; Lo. takes active part in child education 46; responds in War of 1812- 55; now opens on M.M. Deg(1842) 131; members active in G.L. 157; jewels on display 119b; subscribes 200% 159b.
- Lodge Song, app. xix.
- Logee, Frank S. 251; Master 25b; jewel 29b; silver set 102b; services 149b.
- Loree, Harry. E. init. 161b; now M.D. 165b; in Germany 179b.
- Los Angeles Board of Relief 104b.
- Lotus Lo. visited 249; visits 30b.
- Loudoun, Earl of, 9.
- Louden, Pvt. Samuel 16.
- Loughed, James(1783) new data 190b.
- Louisiana medallion presented 46b.
- Lowes, A. 26; son to Free School 46.
- Lower Canada, G.L. of 89.
- Loyalty Day Parade 186b.
- L'Union Francaise Lo. 23; visits 172; honors Cusick 162b.
- Lule, Arthur C.; Latvian Consul Gen. 105b; present 116b; present 123b; in Germany 134b; Mayor of Riga 150b; Mrs. Lule writes from Siberia 164b.
- Luminous Square Club confers 110b.
- Lynch, Francis 21; funeral 27 Aug. 1802 (first recorded Master) 31.
- Madeira, now Ch. Staff 3rd Nav. Dist 187b; Master 192b; recalled to service 195b.
- Mafia penetration 154c.
- Magian Society 52b.
- Maier, Jacob (Union Lo. Nantucket) 28b; passes 213b.
- Maier, Martin W. proposed 29b; Master 154b; 50 Year Button 202b; 207b.
- Malone, George passes 169c.
- Manhattan Club 188.
- Manitou Lo. petition recommended 135; members form 135; 135b; visits 159b.
- Mapes, James Jay, noted author 116, 212c.
- Marion Lo. 278-168.
- Marsh, Henry asks for two Gr.Lodges 95.
- Marshall, Gen. George C. honored 188b.
- Marshall, Rev. Royal init. fee returned 175.
- Martin, Henry 218; pays for printing

- 207; now Sr. P.M. 41b; speaks 52b; passes 71b.
- Martin, John E. Mark Master Medal 41; passes 141b.
- Martlings, Abraham 22; Long Room 27; on Relief Comm. 43.
- Mark Master Deg. 28; Mark Lo. No. 57 (annexed to No. 2) meet 31; M.M. Deg. 32; M.M. Lo.(1806) 30; now pays rent to No. 2 (1811) 50; Mark Deg. John Williams 84.
- Mascord, E.W. lectures 253.
- Mass investiture not approved 230b.
- Mason-at-Large 52.
- Masonic Ben. Soc. No. 1-94; Board of Relief 160; 169; Brotherhood Fund ask million 190b; Emergency Serv. Aid 234b; Exam. Team (Cusick) Present 191b; Foundation inaug. 179b; new Masonic Hall proposed (1825) 102; capital stock 103; 107; cornerstone Bdwy. near Duane St. 109; first meeting new Mas. Hall (1827) 108; Mas. Hall stock (1823) 112; liquidated in 1846 at 10c on the dollar; Trustees Report 113, 114, 115; financial difficulty 117; stock subscribed (1851) 150; cornerstone (1870) 180; dedication 2 June 1875-203; Mas. Hall on 24th St. 31b; Masonic Temple 23rd St. 39b; Historical Society 244; 214c; Mas. identity card not to be carried in battle 152b; Manual of 1816 presented 229; Meeting Places 134c; Observance Fed. Hall 170c; Outlook 88b; War Chest 166b.
- Masonick Minstrel, appen. xvi.
- Masonry suffers in Europe 149b; Masonry in Japan (Schenk) 100c.
- Masters No. 2 (now No. 5) 11, 113c.
- Masters hat purchased 110; M. closes Lo. peremp. and D.G.M. reopens 128, 129; M. asked to resign; refuses to surrender warrant 129, 130, 131; M. acclaimed (1860) 164; early apron presented 36b; M. to lecture when no other work 37; oration (1817) 67; dinner at McAlpin 92b; at Rainbow Grill 126b; M. dinner (1941) 149b; Masters all R.A.M. 149b; from 1784-1902, 47c;
- Master Mason Deg. to be corrected 36; now at opening 131.
- Mathieu offers loan to Lo. and thens withdraws from member. 30.
- Maury, Charles P., Master 42b.
- Maxwell, Frederick S., Trustee, services 96b.
- MacArthur, Gen. of Army Douglas spec. pg. in Minutes 191b.
- MacDowell, Lt. Merrill rec. Brit. decoration 67b; war souvenir 67b; present 74b.
- MacEntee, Joseph F., D.D.G.M. visit 243.
- MacEvoy, Walter V. passes 105b.
- McCarty, Edwin R. treas. 208; wife's death 228; treas. 26b; passes at Utica 29b.
- McCloughen, George 28.
- McCloughen, William 28; resigns as tyler 34.
- McCorkle, Henry H.(J.W.) 26b; passes 102b.
- McCrea, George, charges against 62b; expelled 66b.
- McCudden, Howard passes 105b.
- McGuire rejected 25.
- McKain, Alexander 211c.
- McKee, James O.F. dimits 53b; passes 80b.
- McKinley, George secy., resigns 64; extolled 54, 70, 72.
- McKinley, Pres. William death announced 252.
- McMillen, Sgt. Charles 33c.
- McPhee, Thomas, D.D.G.M. visits 233b.
- McWhinney, J.W., D.D.G.M. visit 211.
- Meade, Edward N. 114.

- Meares, Richard Royal Hotel prop. 234.
- Meadowcroft, Rev. Ralph init. 161b; address at Newburgh 164b.
- Meal tickets 115b.
- Mecherini, Serge J. confers deg. 254b; confers deg. 132c; Master 142c; jewel 148c.
- Mechanics Lodge No. 123 (1818) 72; five suspended 96.
- Meeker, F.J. Oriental Lo. 51 Newark, N.J. 223.
- Meetings at 87 Nassau St. 31; frequent 31; 38 held (1824) 101; 11 held (1834) 118; suspended 118; at City Hotel (Howard House (1850) 146; at Broome & Crosby Sts. (1852) 152; at Bdwy. and 12th St. 165; first in Austin Room 214; on Thursdays (1885) 226; meeting places 17b; one night per month 112b; two resumed 114b; at 7:30 p.m. 237b; meeting places 46c.
- Melville Hat Co. (Logee & Steele) 258.
- Members received in groups of five 185.
- Membership; in N.Y. State (1774) 15; in 1846-136; 337,000 in 1928-101b; widespread 212b; in 1967 - 137c; in 1969 - 152c.
- Memorial; window at Utica dedicated 44b; annual service 141b; Charity & Welfare Fund 182b.
- Mensik, Fred returns 166b.
- Merchants Lo. (1870) 180.
- Mergers 242b.
- Merritt, Oscar H. passes 108b.
- Messina (Italy) earthquake and volcano 35b.
- Metropolitan Mas. Chorus 148b; Met. Study Club (Cusick, director) 191b; Met. Mas. Study Club 221b.
- Mexican Border 7th Rgmt. 63b.
- Middleton Dr. Peter 11.
- Midwinter, John, ballot "be ruined" 34.
- Millard, Herbert J. dies in fire 115b.
- Military lodges 11.
- Miller, Edward, organist ten years serv. 182.
- Miller diploma reported 141b; certificate 142b; 1782 Cert. 159b; Cert. 165b; Sgt. Major 33c; Capt. at Ft. Washington 215c.
- Mills, Asher S. 166.
- Minutes; very brief (1942) 151b; reclaimed from Gr. Lo. 156b; expanded 136c.
- Mississippi flood relief 98b.
- Mitchell, Samuel L. 23; now Jr. G.W. 56.
- Mitchell, S.L. Jr. 108.
- Mitchell, Harry T. passes 203b.
- Mock debate 88b.
- Moderns 22c.
- Moersh, Melvin D., Master 207b.
- Mollenhauer, Christopher C., D.D.G.M. visits 110b.
- Monroe, Charles E. services 62b.
- Montague, George L. (Republic Lo.) lectures 231; lectures 237.
- Montauk Lo. visits 41b; visits 163, 167, 168, 286.
- Monte Carlo Night 123b.
- Montesi, Odo raised 110b; passes 203b.
- Montgomery, George T., D.D.G.M. visits 257.
- Montgomery Lo. asked to consol. 139c.
- Mooney, William A. aided 59b; Mrs. Mooney aided 60b; services 62b.
- Mooney, William 23.
- Moor, Rev. Dr. Caleb speaks 188b; proposed 190b; passes 204b.
- Moore, George 30b; services 144b.
- Moore, Mrs. E.G. daughter of C.F. Beatty 66b.
- Moore, Ely passes 119b.
- Moore, John 6.
- Morey, Lt. Col. Jos. in South Pac. 201b. returns from Korea 209b.
- Morgan (William) Affair 105; Lo. met regularly 106; 122c.

Morrill at Plattsburg 63b; Brief History 126b; Hist. Notes 127b, 128b; services 145b.; note 29c.
 Morris, William L. 99, 108.
 Morristown N. J. 219c.
 Mortgage 5½% certs. 80b; certs. purchased 90b; cert. default 114b; value nil 154b; worthless 240b.
 Morton, Jacob, G.M. 23.
 Morton, Washington speaks 28.
 Morton Lo. (1809) 46.
 Moses, Herbert E. 223b.
 Mosher, Henry M. Services 225.
 Mount Moriah Lo. 132; 56.
 Mount Vernon No. 3 Cent. Anniv. 171; 109c.
 Move from 87 Nassau to Tammany Hall (1812) 51.
 Munden, Robert resigns as Steward 34.
 Mundy, D. Wayne proposed 246b; raised 256b.
 Murphy, William III, D.D.G.M. visits 160c.
 Murray Hill Drama Assoc. 203.
 Murray Charles P. 33b.
 Museum (London) said to possess I.R.A. item 126b, 128b.
 Music Comm. 243, 245, 55b.
 Myers, Harry (Passaic Lo.) 233.
 Mystery of the Union Deg. 90.
 Nathan, Levi, Master 57.
 Natl. Security League 71b.
 Naval Lo. 69 -165.
 Naval heroes honored 195b.
 Nelson, James B., P.O. War 169.
 Newell, Andrew 23.
 New Lodge formed, name not given 101.
 Newspaper feature re Masonry 145c.
 Newton, Joseph Fort 141b.
 Newtown Union 174 -56.
 New Jersey Night 160b.
 N.Y. Free School closed 46.
 N.Y. newspapers still print Mas. news

(1952) 195b.
 N.Y. City in 1975 (Perse) 96c.
 N.Y. State Forestry Assoc. organ. by Higley 238.
 Nicoll, Capt. Fancher J.W. 257; S.W. 31b; Master 33b; jewel 38b; killed in action 72b; portrait prepared 75b; Nemorial Night 135b; portrait at 7th Regt. 140b; apron in Pleasantville Lodge 137c.
 Nicholas, Robert C., Master 146b; inaug. 200th Ann. Fund 157b; 25th Anniv. plaque 255b.
 Nichols, David J. to F.C. 177c.
 Nickerson, Serena D., P.G.M. Mass. 204.
 Nielson, Louis, D.D.G.M. visits 150b.
 Nightly dues 25c., 46.
 Nine D.N.P. 118.
 Nixon, George 169.
 Non-attendance, officers fined for 73.
 Non-payment 15 D.N.P. 114b.
 Notes given freely as payment 59, 61.
 Notices (1904-1909) bound 38b; notice 12 Apr. 1851 rcvd. 38b; notice of 1807 appears 46b, 48b; many lost 69b; publ. restricted 108b; again a warning 120b; notices (6 pgs.) 134b; bound 1920-25 -213b.
 Nordseik, Charles L. proposed 83b; passes 115b.
 Norris, Edward mourning 85.
 Northern Gr. Lo. proposed 156.
 Norton, Albert passes 100b.
 Noth (Sebastian) jewel 18b.
 Nunda Station Lo. 682 asks and receives relief 185.
 Obelisk (Central Park) has Mas. cornerstone 211.
 Odd Fellows Hall 163.
 Oddy, James H. passes 178b.
 Officers: elected except Stewards 163; 1905-1966-19b; 1938-130b; 1949-184b; 1963-232b; 1966-

- 251b.
- O'Gallagher, John to Board of Relief 161.
- Ohman, August R. passes 115b.
- Old Banner restored 54b.
- Old No. Night 159b.
- Old Sugar House 138b, 139b.
- Old Timers Night 92b, 159b, 196b.
- Old Work exemplified 25b; 1912 mentioned 46b; Monitor 105b; Old Work 35c.
- Onandaga Lodge 802 (Syracuse) sends jewel 28b.
- Onderdonk, Dr. offers assist. 27.
- Onderdonk, Frederick A., D.D.G.M. visits 83b.
- Onthanks to Utica; then leave 108b; Frederick S. services 115b.
- Only three officers present (1819) 88.
- Open Lo. exam. continued 175.
- Opening, unable (Apr. 1848) 137.
- Orange County Militia 16.
- Orient of N.Y. 170.
- Osgood, Peter O., Master 199b, 200b; passes 209b.
- Osborn, Capt. Philip R. U.S.N. 131c.
- Ostrov, Harry, D.D.G.M. 164b.
- Outing (annual) \$1 dinner 110b; at Rockland Lake 123b; at Tappan 135b; at Tappan 149b; at Throggs Neck 153b; at Tappan 166b; at Riverdale N.J. 190b; at Hillside N. J. 202b; Harrison Island 228b; at Saylorsburg, Pa. 246b.
- Outlook, Masonic 95b; 166b.
- Pacific Lo. Quartette engaged 52b.
- Paige, Clinton F., P.G.M. now Hon. Mem. 241; Cert. 242; passes 256.
- Papal Bulls 143c.
- Paraders form own Gr. Lo. (St. John's) 148.
- Pardo, Anthony dual member 163c.
- Parian Lo. Chicago 75b.
- Passaic Lo. 67 assists 233.
- Past Masters: jewel \$75 (1812) 51; opens Lodge (1818) 73; lose vote 138; right to be defended at Gr. Lo. 139; P.M. elected Hon. Mem. 168; P.M.'s confer deg. 256; jewels 36b; P.M. Night 78b; lose status in Gr. Lo. 98b; P.M. Night 161b; 209b.
- Patey, Rev. John T. 247.
- Patman, George G. (Rhodesia G.L.) now in Harrogate 143c; visits and presents Rhodesian jewels 149c; speaks 172c.
- Patterson, Fred. W., secy 242.
- Patterson, Andrew Rep. Scotland lectures 244.
- Patton, Gen. George S. Jr., prayer 159b.
- Paul Revere 75c.
- Paumanock No. 855 assists 51b, 66b.
- Pearl Harbor 149b.
- "Peace and Harmony" 135b, 159b.
- Pehlmann, Rudolph 251.
- Pennell, Richard, med. student 89; now M.D. and became G.H.P. also G.S.W., K.T. 98; presents new Bible (1827) 109; biog and passing 164, 165.
- Pennsylvania Gazette 8.
- Penny, Alfred L. passes 139c.
- Per Capita tax proposed 70b.
- Permanent Charity Fund 32b; 71; created 180; Investigation Comm. 60b; Relief Comm. 109b; perm. Fund abolished 141b.
- Perse, August A. (Marshal) delivers Middle Chamber Lect. 161b; again 165b; Master 183b; installs officers 203b; at 1920-40 Class anniv. 204b; conducts services 244b; confers deg. 247b; Master second time 248b; 131c; presents Vol. II to Gr. Lo. Eng; also to Bro. Harry Carr, Barnato Lo. London 139c; given plaque for services to Lo. 139c; Sproule Medal 144c; Mildred Pyne Perse passes 168c; brings gifts from

- China; on display in G.L. Library 170c; 25th Anniv. as Master 174c.
- Peterson, Carl W. G.M., present 223b; again 227b.
- Petitions, many but few raisings 95; forms (1852) first time mentioned 152.
- Pettit, John W. passes 105b.
- Peyton, Craven services 227.
- Phillips Grand Lodge 137; Isaac Phillips, P.D.G.M. 140; at 1849 Convention 140; pronounces G.L. dissolved 142; Philipps G.L. offered reinstatement 151; received (1858) 162.
- Phillips, George H., D.D.G.M. visit 248.
- Phoenix Lodge No. 11 — 22; 47; 56.
- Photograph Committee 167.
- Picture of the Union purchased (1851) 150.
- Pierson, Azariah P.G.M. Minnesota visits 171.
- Pinckney, Elijah S. 216c.
- Plaque on North Wall (Empire Room) 40b.
- Plass, Robert dimitis 133c.
- Pledge of Allegiance 159b.
- Plummer, Rt. Rev. George W. passes 154b.
- Pogry, Vladimir passes 238b.
- Pooley (1841) Cert. received 201b.
- Poppr, Baron Emanuel leaves for Europe 233b; passes 237b.
- Porter, George H., D.D.G.M. visits 84b.
- Post Office Square Club confers 85b.
- Pothier, William A. suggests Fellowcraft Club 240; 250; serious operation 251,252; diamond -studded jewel 255; services 124b.
- Powell, James N. 145; silver service 152; withdraws 158; appen. xii.
- Powell, Henry A., Comm. of Appeals lectures 257.
- Pratt, Luther writes "Defense of Masonry" 113.
- Pray, John, P.M. jewel and Cert. 189; 1783 Cert. missing 46b.
- Preston, Henry R. 27b.
- Prestonian Lecture 1960 (Carr) 218b.
- Price, Alfred B., D.D.G.M. visit 230.
- Price, Henry 7, 9.
- Prince Hall lodges (clandestine) bowling matches proposed by Gr. Lo. officer 157c.
- Printed matter forbidden 230.
- Proficiency requirement waived 67b.
- Prominent members 48c.
- Propositions, form of 87.
- Proposal to change meeting night defeated 115b; proposal to raise dues 143c.
- Protestants now minority in N.Y. C. 224b.
- Psalms XXIII (1767) appen. xviii.
- Public procession opposed 103; public parade (1837) objection 146; public procession none since 1802—147,148; public installation (first) 239,240.
- Publication proposed, "Masonry in U.S.A.", never started 125.
- Purchase of U.S. Govt. stock (1817) 71.
- Purdy, Israel and M.M. Deg 28; receives commission to collect dues 36; impeached 38.
- Purvis, Rev. John S., Yorkshire, Eng. speaks 200b.
- Pythagoras Lo. 86 visits 135.
- Quartette entertains 218.
- Quencer, John J.; S.W. 42b; Master 45b; services 94b.
- Quencer, Kenneth C. proposed 95b.
- Quinn, Walter McC. passes 144c.
- Rabing, Albert J. services 98b.
- Raborg, Joseph H. returns from Venezuela 221b; speaks 133c; in Mariners Lo. 141c; speaks 149c.
- Radiker, Peter J., L.M. Cert. not

- renewed, then granted 62b, 63b;
passes 83b.
- Radio (Masonic) broadcast by Koons
178b; on WINS 182b.
- Rasmussen becomes Robertson 102b.
- Rauch, George Presents Flag 83b;
retires as secy. 89b; refuses reelection
112b; presents G.L. Louis.
seal 119b; services 187b.
- Reaffiliation fee \$5 -80; carried 149b.
- Real estate certificates 69b.
- Records- dest. (1835) by fire 120;
(1852) in confusion 154; stolen
and recovered 227.
- Rededication Service 206b.
- Refreshment, visitor to pay for 76.
- Regeneracion Lo. No. 9, Lima, Peru
231.
- Reid, Whitelow 204.
- Reidel, Otto 25b.
- Reiken, John F. dual member 234b;
dimits 144c.
- Reill, Henry asks Hon. Mem. 170.
- Rejected candidates (1813) 53.
- Relief; committees 43; at \$5 per week
90b; many calls 108b; wanted 217b.
- Relics on display 115b; Lodge, found
126b.
- Renewing warrant 24c.
- Renfrew, Leonard W. (Montauk Lo.)
visits 41b.
- Rent- now \$75(1831) 114; \$250(1882)
214; \$400(1892) 235; \$450(1915)
63b; \$525(1922) 84b; reduction
req., refused 114b.
- Renton, James passes 206b.
- Renumbering U.S. lodges 24c.
- Research Center, Utica 241b.
- Resolution to control G.L. visits to Lo.
128.
- Return(Lodge) 25 Feb. 1795; 23 Sept.
1795; 6b, 7b.
- Revolutionary Army members 160b.
- Reynolds, Edwin M. 51b.
- Rhodes 1828 Cert. 57b; dimit 58b.
- Rice, Harry M. passes 207b.
- Richardson, Dr. Britton H. passes 85b.
- Riche, Harry & Lincoln Tunnel photos
134b.
- Riche, W.F. entertains at Oakland
105b.
- Richmond Hill Hotel & Garden
(Charlton & Varick Sts.) res. of
Aaron Burr 49.
- Rider, John black-balled unanimously
41.
- Riggs, Capt. Richard 10.
- Riker, Walter F. passes 204b.
- Ritual used in 1884 Old Work 218;
N.Y. only to be used 127b.
- Roberts, Charles M. services 74b.
- Roberts, Franklin B. passes 163c.
- Robertson, Alexander H.(G.M.) passes
135.
- Robertson James A. elected 52b; 50
Year Pin 238b.
- Robertson, Martha C. 132c; req. adm.
to Utica 146c.
- Robertson, Victor now Master 127b;
passes 211b.
- Robinson, Frank H., P.G.M. passes 29b.
- Robinson, Robert H., D.G.M. Hon.
Mem 72b.
- Rochfort, John J. services 114b.
- Rodman, M. of Citizens Lo. 628
recovers stolen Lo. papers 227;
memento 86b.
- Rodriguez, Joseph C. Master 198b.
- Rogers, Ira F. passes 206b.
- Rollins, John C., Commander Coeur de
Leon Comm. 207b; services 149c.
- Ronaldson, Archibald O. passes 233.
- Roome, Charles presents dagger used
by Nicholas Roome 177; (Kane Lo.)
Hon. Mem. 177; installs 205,208;
G.M. installs 212; PGM installs 215;
passes 232.
- Roome, John P. secy. 45; Master
(1812) 51.

Roome, Nicholas elected S.W. 42; app.
 Keeper State Prison 34; eloquent
 address 44; on Ft. Masonic Comm.
 55; first Trustee 72.
 Roosevelt, Pres. F.D. visits bldg. 119b.
 Ross, David M. secy. resigns 44.
 Ross, Dr. Peter; Hon. Mem. 15; Gr.
 Hist. lectures War of 1812 -244;
 Hon. Mem. 248; lecture Bro.
 Chauncey 251; bronze cert.
 252,253; Resolution 254.
 Ross, William E. Master 101; given
 pair silver pitchers 104; loan to Lo.
 108.
 Rosser, John Gordon now secy. 94b;
 secy. 115b; Rosser Night 183b;
 attends 204b, dies in sleep, services
 219b.
 Round Lake admission 157c.
 Rousseau, George L. receives three
 degs. 60.
 Rowan, William A., G M. 92b; service
 99b.
 Rowes, John H. in goal for debt 36.
 Rowlandow, Gottfried passes 146b.
 Royal Arch - Lo. No. 8 - 13; In-
 dependant (1784) 17; Red Lo.
 31c; Indep. No. 8 - 31c; Degree 26c;
 No. 8 - 27c; Quartette engaged 55b;
 R.A. Night 140b.
 Royal Hotel fire (40th St. -6th Ave.)
 234.
 Rumney, William M. 25b; J.W. 28b;
 asks to be dropped 49b; reconsiders
 51b; Rumney Night 112b; services
 143b.
 Rump meetings prohibited 161b.
 Russell, Walter B. services 162b.
 Rusty Brother 212b.
 Sackett, Harrie A., passes 158b.
 Sackett, Paul H. passes 165b.
 Saffin, David asked to withdraw 39;
 son to Free School 46.
 St. John's; resists defranching P.M.'s
 138; 150th Anniv. 31b; 107c;
 Boston 9; Lo. 3 New Bern, N.C.
 84b; No. 1 Newark 44b; Phila. 8;
 No. 2 (now No. 1) 11; No. 6 -56;
 No. 9 -103; Ro. Ar. Lo. No. 8 - 15.
 St. John's Day; joint cele. fails 113;
 G.L. procession (1845) 135; outing
 in Poconos 240b; in Penna. 256b;
 at Saylorsburg, Pa. 131c; at
 Mecherini Res., Croton Falls 139c,
 143c; At Shrewsbury (Grimm)
 150c; at Oakland 158c, 162c.
 St. John's Grand Lodge (1837) 63;
 organized 122, 136; Lo. takes
 active part 146; St. John's G.L.
 and G.L. N.Y. unite 146.
 St. John's Hall; bldg. shares rejected
 33; 46; (1819) 89.
 St. John, Order of 128.
 St. John the Baptist Festival 17, 21,
 25, 27, 28, 37, 40, 41, 49.
 St. George's (No. 6) 114c.
 St. Patrick's No. 8 (now No. 4) 11;
 112c.
 Salmon, William L. applies 115b;
 brochure 134b; Master 150b;
 passes 207b.
 Sanchez, Bro. visits from La Guiara
 170.
 Sands, Ernest P. services 114b.
 San Francisco earthquake relief 35b.
 Sash presented to each P.M. 101b.
 Satterfield, Murray G. passes 146c.
 Savastano, Andrew R. in Egypt 35b.
 Sawyer, Nelson, G.M. warns of frauds
 32b.
 Scalera, Michael traveling 236b;
 dropped 135c.
 Scarlet trappings 26c.
 Scharbius, Alfred A., J.W. 254; secy.
 257; secy. 26b; absent 54b; passes
 151b.
 Schaumann, Rev. Leslie G. attends
 204b; speaks 224b; on Ancient Mas.
 Mysteries 234b; speaks 238b.

- Schenk, Nicolaas resident in Japan 200b; letter 237b; letter 132c; monograph 167c.
- Schisms, 49c.
- Schley, Adm. Winfield S. 26b.
- Schmidt, Detloff H. runs for J.W. 97.
- Schmuck Peter proposed 70b; Master 79b; address 83b; now Chief Justice 84b; lectures 94b; D.D.G.M. 98b; Homecoming in G.L. Room 100b; testimonial 100b; Schmuck Night 153b; Supreme Court Justice 165b; Gr. Sov. Red Cross Constantine U.S.A. 179b; services 196b.
- Schneider, Richard proposed 95b.
- Scholey, Charles forms Sylvan Grove Lo. 154.
- Schwind, Emil L. passes 207b.
- Scotland G.L. 22c.
- Scott, Joseph A. 75b; Trustee 98b; passes 226b.
- Scribner, Charles R. 210.
- Scroggin, Bro. of Calif receives \$575 relief 177.
- Scudder, Rev. John leaves for Ceylon 86; at Tillipally; 138c.
- Scudder, M. dies of yellow fever 23.
- Scudder, Townsend, P.G.M. passes 218b.
- Seal - early 14; new(1819) 85; (1870) 181; photo. 3b; Man in the Vault reported lost in 1819-56b; new (1819-1915) 56b; disc. by Cusick 180b; 182b; old Seal expl. 213b; second Seal of Lo. 29c; circa 1791 discovered 175c.
- Seals, George S.W.(1799) 52.
- Secor, Joshua secy. 42; J.W. 42.
- Secretary salary \$50(1804) 34.
- Segars purchased 41.
- Senior Deacon presides 85b.
- Service flag presented 68b; dedicated 153b.
- Shaft, death in elevator 43.
- Shaffer, Lester D. Master 114b; services 126b.
- Shakespeare Hotel (1839) meeting place 123.
- Shapter, Samuel on Relief Comm. 43.
- Sharlow, Thomas, D.D.G.M. visit 252.
- Sheppard, Charles Edwin proposed 59b; passes 242b.
- Sherer, William; G.M. visits 235; Hon. Mem. 237; lectures 251.
- Shethar, Edwin H. passes 99b.
- Shethar, Samuel receives D.S.C. 74b; passes 144b.
- Shields, Robert McCormack 50 Year Pin 238b, 240b; Mrs. Shields presents gift 253b.
- Shirk, Adam H. passes 109b.
- Shrine at Tappan National Landmark 146c.
- Sibell, Fredrick G. proposes new Mas. Hall(1823) 98, 99.
- Sickles, Daniel elected S.D. and fined 61.
- Sickles, Mr. rejected eight blackballs 32.
- Sickley season 25.
- Sickness & Distress 134.
- Siegel, Rev. Gr. Chap. congratulates Lo. on deg. work 161b.
- Siegrist, Gottlieb passes 207b.
- Sigurdsson, Gudmundur raised 158c, leaves for Iceland dimits 163c.
- Silver at \$1.06 per oz. 122.
- Simers, Dr. William L. (F.C.) expelled 44.
- Simmons, J. Edward, P.G.M., Hon. Mem. 236,237.
- Simmons, Charles E. passes 88b.
- Simons, John W. (1854) Lo. Comm. recommends division 156; P.G.M. passes 230.
- Simson, Sampson at Ft. Masonic; Gr. Treas. 56.
- Sinclair, William, D.D.G.M. visit 173.
- Sing, Brothers must stand to 41.
- Sinking Fund \$7 per capita 63b.
- Six degs. conferred 156b.

- Skiddy, John R. (early Trustee) 72.
- Skinner, Harry A. proposed 83b; publishes pamphlet 99b; "On Trial" 112b; services 204b; Ida Skinner bequest 140c.
- Slocum, widow of William 60.
- Slover, Pvt. Isaac 16.
- Slowley, Matthew asked to withdraw 39.
- Smith of Holland Lodge recovers regalia 149.
- Smith, Arthur H. Charter Mem. cathedral Lo. 88b; 161c.
- Smith, Abner W. services 166b.
- Smith, Bernys H. dies suddenly 133c; services.
- Smith, Charles, G.M. 54b; passes 162b.
- Smith, E. Reginald; Master 203b; in England 246b.
- Smith, George H. passes 62b.
- Smith, Horace W. possesses 1715 Mas. letter 6.
- Smith, James S. passes 234.
- Smith, William N. services 115b.
- Smoking proh. in Lodge rooms 144c.
- Snow, James now S.D. 45.
- Snow 14" -148c.; storm (1926) 94b.
- Snuffers purchased 131.
- Snyder, Walton O. passes 78b.
- Solomon's Lodge 9; No. 1 Poughkeepsie 11.
- Sommers, John B., D.G.M. death 169.
- Song, Lodge app. xix.
- Southern Gr. Lo. proposed 156.
- Spain, persecution of Free Masons 127b.
- Spanish Dollar seal 30c.
- Speakers & orators 150b.
- Spear, Robert 50 Year Mem. 157.
- Special meeting at 3p.m. 235.
- Speck, Frank Cert. 166b.
- Sproule Jewel 4b; Award estab. 252b; Medal holders 18c; Committee 132c; Jewel 138c; to A.A. Perse 144c; 219c.
- Sprouls, Moses (so on roster) 151c
- Staff, George, D.D.G.M. visit 241b.
- Stag Supper by Lamb 148b.
- STAMPS Magazine review Vol. II-145c.
- Standard work asked 218; accepted 218; publication 75b; changes 149c.
- Standing Comm. Reports signed by Foreman 32; Report of 1817 a model 67; to investigate candidates 77; no report for three years 119; duties numerous 124.
- Staples, Frank C., G.M. 139c.
- Star of Cuba Lo. (1873) 188; visits 154b.
- Steele, Charles S. 258; Treas. 30b; services 140b.
- Steele, Henry S. refused advancement 176.
- Stencil plate of 1793 received 240.
- Steuben House 119b.
- Stevenson, Frank R. proposed 95b.
- Stewards: Fund 55b; provide refresh. at own expense 63.
- Stewart, John, D.D.G.M. visit 220; D.G.M. present 239; Hon. Mem. 241; P.G.M. installs 243, 254, 257, 26b, 30b; passes 31b.
- Stewart Monitor returned 105b.
- Stimson, Charles W. 237; jewel 239; services 104b.
- Stimpson, Harold W., D.D.G.M. visit 79b.
- Stone, Francis W. Jr. 70b.
- Stormy session (1841) 128.
- Strang, William F., P.G.M. passes 222b.
- Stricken from the Rolls(75) 63.
- Stubbs, James W. Gr. Secy. England visits 145c.
- Sturgis, Mrs. Edward presents 1811 apron.
- Sufferin, David examines damage done by Erin Lo.(1804) 35.
- Suffolk Lo. No. 60; centennial 242; new bldg. 49b; visit to 124b; visited 167b; jewels 238b; 175th Anniv.

- 157c, 165c.
 Sullivan Mark Jewel in London 128b.
 Summary expulsion 149.
 Summons, failing to respond, dropped 71b.
 Sun Bldg. 22.
 Sunday, degs. conferred on 54; meetings (1816) 59; degs. conferred 122.
 Suppers end for the season(1826) 105.
 Sutton, William, P.G.M. Mass. visits 170.
 Sykes runs for J.W. 42.
 Talbot, Harvey A. raised 100b.
 Tally-Ho Tavern(1789) 214c.
 Tammany Hall(1812) move to 51.
 Taylor, Horace S. D.D.G.M. 4th Dist. visit 188; visit 190; D.G.M. installs 212.
 Tax forms required(1974) 172c.
 Telegram, members reply by 84b.
 Temple, best room wanted in new 203.
 Temple Club 62b; dinner 70b.
 Temple Lodge 11.
 Tenney, Charles H. passes 75b.
 Tenney, Dwight proposed 54b; married 67b; visits Philipppines 84b; Master 123b; refuses to pay G.L. dues 161b; visits Kilwinning, Scot. 190b; present, regrets neglect of Landmarks 225b; present 228b; travelogue 235b; passes 155c.
 Tenney, Dwight G. init. 153b; dimit 179b.
 Tenney, Levi S., 227, 229; presides at Grand Concert 231; passes 96b.
 Tenney, Levi S. Jr. killed in action 72b.
 Terhoon, Bro. now in Kings County goal 34.
 Thanksgiving Service 167b.
 Theatre party at Hippodrome 121b.
 Thomas, Wardwell G. 27b.
 Thomas, Richard H. installs 36b.
 Thompson, Aaron J.R. declines candidacy 88; Master(1827) 107; Centennial Comm. 164; passes 211.
 Thompson, Alexander 90.
 Thompson, Charles E., Cortlandville Lo. visits 38b.
 Thompson Frank T. charges pref. 62b; resigns 66b.
 Thorne, Ellwood E., G.M. visits 190; Hon. Mem 205; installs 205; passes 233.
 Thorp, David W. ex-Treas. owes money 59.
 Three degs. conferred 72b; three successive ballots 85b.
 Thurston, A. Henry Cent. Comm. 164.
 Tibballs, Lincoln, secy. (1804) 34; jewel 46; Master steps down, assumes East 46; eligible for the East 93.
 Tiffany Jewel 18b; returned 139b; displayed 178b.
 Tilton, Albro M. services 82b.
 Tisdale, F.G. present 185.
 Titanic sinks 49b.
 Toepfer, Reinhold 50 Year Pin 174c.
 Tompkins Memorial Fund 29b.
 Tompkins, Arthur S., P.G.M. passes 134b.
 Tompkins, Daniel, D.G.M. also Vice-Pres. U.S.A. present 90.
 Tontine City Tavern 26.
 Tooker, Edmund C. passes 110b.
 Topping, Howell raised 100b.
 Town, R.W. Rev. Salem, Gr. Chap. 140.
 Tows, Ferras H., D.D.G.M. visits 176b.
 Trask, Wayland, founder Aurora Grata Cathedral, Bklyn., 225; passes 27b.
 Traveling Bible 53b; traveling cards 67b; Traveling Cert. (1841) 145c.
 Treadwell, Harry Jr. withdraws petition 224b.
 Treas. & Secy. list of since 1904-21b.
 Trestle Board, The (notice) 52b.
 Trial Comm. appointed 62b.
 Trinder, Henry brings message from G.L. Lower Canada 89.

- Trinity Lo. 11; 32.
 Trip to Utica (\$13). 62b.
 Triple Tau on apron 166b.
 Tripler Hall, scene of The Union 148.
 Triplett, John E. passes 153b.
 Trouble at election 244.
 Truman, Pres. Harry S. passes 168c.
 Trustees provided 71.
 Tuberculosis sanatorim 86b.
 Tuition at Free School \$300 annum 45.
 Turk, Nathan, G.M. 202b; intro. by D.G.M. 202b; passes 164c.
 Turkmen, Aydon Y. init. 177c.
 Turner, Finis Hall ordered to Czechoslovakia 78b.
 Turner, Henry C., G.M. speaks 146b.
 Tuscan Room used after 1883 fire 217.
 Tuska, Philip to Visiting Comm. 134.
 Tweedale, Thomas H. services 95b.
 Twenty-fifth Mas. Dist. now includes I.R.A. 185.
 Two G.L.'s proposed by Lo. 156.
 Tyler salary (1818) \$1 per member etc. 76; \$12 per quarter (1871) 184.
 Tyrrell, Robert to Visiting Comm. 134.
- Unanimidad Lodge, La Guayra, So. Amer. 169, 171.
 Unger, Ernest G. passes 238b.
 Union Lodge 11.
 Union convention never held (1817) 161; Article of union not approved 161.
 Union Degree (1820) to detect irreg. 90.
 Union, (Mystery of the) by G.L. Lower Canada 90; deg. declared unnecessary 90.
 Union Francaise complains 103.
 Union Fraternal Lodge 27, Caracas 175.
 Un-Masonic conduct 71b.
 U.S. bonds pay 7.30% (1865) 172.
 U.S.S. Terrell County 138c.
 U.S.S. Tuscaloosa shakedown cruise 160c.
 Utica cornerstone 234; Home dedicated 235; hospital ded. 84b; Home endowed 101b; Stewart Wing hospital cornerstone 234b.
 Utt, John petition rejected "seven to three" 40.
 Valley Forge, Committee 218b; visit to 150c.
 Van Benschoten, James, secy. (1812) 52; Trustee 73; officer for 20 years 121; D.G.M. 119, 121; Gr. Treas. and D.G.M.
 Van Buren, Col. Thomas B., appen. xv.
 Van Deusen, I., G.S.W. Penna. visits 190.
 Van Horne, Charles (E.A.) selling sugar which is 2/3 sand 52.
 Van Houten, Walter passes 105b.
 Van Ness, Frank H. passes 165c.
 Van Rensselaer, Philip S., Jr. G.W. 26.
 Van Riper, Eugene S. services 110b.
 Van Sickle, Edward J. 242; secy. 256; services 82b.
 Vatican City "Code of Mercy" 161c.
 Van Wagenen, Jacob 26.
 Van Wyck, Herman, D.D.G.M. visit 223b; dimits 163c.
 Vaux, Richard, P.G.M. Penna. 204.
 Visits - to Brethren in jail (debtors) 27; to other Lo. 136.
 Visitors must be recommended 112; must carry Gr. Secy. endorsement 144b.
 Vocal music 216.
 Voigt (1847) Cert. 158b.
 Voekel, George W. pet. withdrawn 165b.
 Volume One to cost \$300 total; sold for \$1 per copy 253; to cost \$2 per copy; \$100 to Bro. Duncan for writing same 26b; defective printing 27b; no demand 30b; still not selling (1910) 45b; still available (1944) 156b.

- Volume Two in preparation 254b, 256b; forthcoming 133c; arrives 138c, 140c.
- Volume Three authorized 173c.
- Von der Leith, Nicholas J. in U.S. Army 70b; S.W. 134.
- Vorhis, Harry S., speaks on Lo. history 110b; services 140b.
- Voucher checks 66b.
- Vrooman, John W., G.M., and the Gr. Lect. visit 232; P.G.M. assists 238; present 239; Vrooman Bldg. cornerstone 99b.
- Wagemans, Charles, G.M. Belgium visits 142c.
- Wagner, Will E., Instruction Comm. 251.
- Waivers to be obtained 73b.
- Wake, Ransom "recently castaway" obtains new cert. 31.
- Wakefield, Stanley W. speaks 201b.
- Wall St. Crash 102b, 104b.
- Walsh, William J. passes 52b.
- Walter, Rev. William, first G.M. joins British troops 11.
- Walworth, Chancellor Reuben H. accused of anti-Masonry by Lo. 155; opposed as G.M. by Lodge 156.
- Walker, Henry D., Cent. Comm. 164; Master (1872) 185; Mrs. Walker death 184, 186.
- Walker, Wendell K. petitions 109b; raised 110b; now member 127b; letters not found 127b; J.W. presides 148b; assists Mas. Lo. at Frankfurt 164b; returns after 3 years 166b; Master 174b; writes for Outlook 186b; Gr. Rep. Argentine 191b; recalled to service 192b; D.D.G.M. 200b; Homecoming 201b; installs 202b; Master Rose Croix 206b; talk postponed 218b; given plaque 222b; nomin. 33 Deg. 225b; Gr. Secy. 234b, 235b; World Fair Comm. 244b; Legion of Honor Award De Molay 161c; 25th Anniv. Master 166c; Charles H. Johnson Medal 175c.
- War Against Masonry 122.
- War declared (1917) 66b.
- War Relief Assoc will raise million 67b; members refuse 73b; takes 23% 162b.
- War of 1812 - 54.
- War Service (30,000 Masons) 157b.
- Wardale, William candidate takes seat as P.M. 49.
- Warker, Edward H., D.D.G.M. 25 Dist. visit 215.
- Warner, Glen D., raised 176c.
- Warrant - mislaid (1808) 43; missing since Mar. 1808 found in poss. of Erin Lodge Mar. 1810- 47; Dutcher carries away 129; 1842 Warrant returned to G.L. for correction 131; surrendered 153; 1789 Warrant restored; 1842 Warrant cancelled 226; Dutcher 245; Warrant of 1789 - 5b; 1760 Warrant not found in G.L. archives 32b; 1760 Warr. in existence 1908- 32b; Warrants 1760, 1785- 220c.
- Washington Hall, Bdwy. & Reade St. 101.
- Washington - Masonic Monument donation 153; centenary of init. 154; death commem. 246; "Arch" is not seal of Lo. 36b; 180b; Memorial at Alexandria 86b; Memorial aid asked 110b; Bible in Lo. 126b; pew in St. Paul's, Bdwy. and Vesey St. 154; Wash. takes oath (reenact.) 186b; Bible in Lo. 198b.
- Washington George A., D.D.G.M. visit 102b.
- Washington Heights Lo. 530 organ. 162; 220.

- Washington- I.R.A. combined meetings
134c, 137c, 141c, 146c, 151c,
158c.
- Washington Statue in Flushing, N.Y.
139c.
- Waterhouse, George Jr. (Steward) 257.
- Waterman, Arthur Clay raised 82b;
passes 209b; bequest 202b.
- Waterman, Arthur C. Jr. raised in
Iceland 213b.
- Waterman, Henry Clay elected Treas.
233b; prints Lo. roster 238b.
- Waterman, William K. raised 25b.
- Watson, John H. gives loan to Lo. 108.
- Watson, Henry W. & Rowland Cotton
Cert. 31b.
- Watson, William A. passes 162b.
- Watson, Walter L. withdraws 135c.
- Watt, William J. elected 80b; Master
96b; passes 225b.
- Wautuhguant, John, Mohegan Indian
rec. three degs. U.D. 29.
- Ways & Means Comm. 134b.
- Weber, John passes 60b.
- Weber, William J., Master 83b; Comm.
of Education 85b; Testimonial
dinner 105b; Gr. Rep. P.E. Island
110b; services 228b.
- Weber, George W. passes 154b.
- Webb, Clarence R. passes 141c.
- Weeks, Richard F. passes 163c.
- Weibley, Jacob sings 74b; passes 96b.
- Weldon, Edward C., Act. Master 251;
services 66b.
- Welfare Fund proposed by Hinds 178b;
estab. 180b.
- Wells, James N. presents apron and
dagger of John P. Roome 179.
- Wells, Lawrence, D.D.G.M. visit 214.
- Wells, Thomas loan to Lo. (1827) 107.
- Wendel, drunk at P. Gr. Treas. funeral
51.
- Werssenfel, Col. Rgmt. of Levies 16.
- Westchester County Militia 2nd Rgt.
16.
- West Side Lo. (1868) organ. 176.
- Wheeler, Charles C. passes 219b.
- Whitaker, Edwin L. prefers charges
104b; passes 159b.
- Whitaker, Rufus dies of yellow fever
in 1798 epidemic 23.
- White, William E. passes 115b.
- Whitehall St. demolition 135c.
- Whitman, Edmund S., Master 220;
passes 31b.
- Whitney, Albert O. passes 59b.
- Wholey, William F., Ambulance Corps
in France 67b.
- Whyte, John Ide passes 165c.
- Whyte, Lincoln D. passes 246b.
- Widner, William L. now Master 104b;
passes 240b.
- Widows assisted 105b.
- Willard, John D. G.M. 140.
- Willemse, Capt. Conrad A. visits 102b.
- Williams, Barney appen. xii.
- Williams, John rec. Mark Deg. 84.
- Williams, Roger 220c.
- Williams, Samuel May, early Texan
(1835) 162c.
- Willis, William, 113, Master 118; wishes
to withdraw 123; now D.G.M. 126.
- Willis-Dutcher Affair 50c.
- Wilkens, Henry E. Concordia Lo.
Balto. visits 255.
- Willkie, Wendell L. passes 157b.
- Wilson, William D., Secy. complimented
104.
- Wilson, R. Thornton, D.D.G.M. visits
252b.
- Wilson, Dr. Lewis M. dropped 135c;
passes 167c.
- Wine, a cask purchased 41.
- Winick, Allan L., D.D.G.M. visit 227b.
- Winterfield, Harry init. 132c.
- Wise, Stephen healed 22.
- Wiswall, William J. loan to Lo. 108.
- Withdraw, 13 members leave for South
and West (1818) 84.
- Witt, James McC. passes 170c.

- Witten, George W.B. speaks 95b; in R.O.T.C. 102b; speaks 104b; with French flyers 105b; Master 112b.
- Wocker, Frederick W., 28.
- Woodlawn Cem. plot 62b; 155c.
- Woodruff, Aaron B.(Erin Lo.) 48.
- Woods, Thomas reports re St. John's Hall stock 32.
- Woodward, Zebulon V. visits 227b.
- Woolsey, Gerardus, Treas. owes Lo. \$724, deceased 51.
- Work, none for 1½ years(1835) 119.
- Work and personal conduct 86b.
- World's Fair 1851 Exhib. 120; Fair Pavilion 234b.
- World War II preparation 136b, 148b, WW II Night 167b.
- Wray, George passes 203b.
- Wright, William eight times Master 25, 41.
- Wright, John searched for missing warrant 44.
- Wright, F.B. member of Mark Lodge 57-50.
- Wyckoff, Jacob, J.W., 97.
- Yar-Sharter, Dr. Ehsan O. affiliates 174c.
- Yellow fever epidemic 23; (1822) 94; in South, and Lo. contributes 208; Jacksonville relief 230.
- Youle, Joseph, intox. and suspended 94.
- Young, M. dies in yellow fever epidemic (1798) 23.
- Young, Edwin B. to Board of Relief 169.
- Young, Jay C., 1876 Master 205; jewel returned to Lo. 92b.
- Young, Col. John 223c.
- Yunge, Capt George, N.Y. City P.D. on Lo. Investigating Comm. 60b; services 207b.



